

REVIEW OF RELIGION

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REVIEW OF RELIGIONS

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MANAGER,

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Qadian, Punjab, India.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

SALVATION, IV.

(TRANSLATED BY MAULVI SHER ALI SAHIB, B. A., FROM A LECTURE DELIVERED BY HIS HOLINESS HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD, KHALIFATUL MASIH II, AT THE ANNUAL GATHERING OF THE AHMADIYYA COMMUNITY HELD ON THE 28TH OF DECEMBER 1922, AND CONCLUDED ON THE 27TH AND THE 28TH DECEMBER OF THE FOLLOWING YEAR).

Is Salvation eternal or temporary ?

Another question to be considered in connection with salvation is whether it is eternal or temporary. The Hindoos entertain a strange belief with regard to this matter. According to them, salvation is not eternal. They say, when the souls attain salvation, they become united with God and enter into His stomach. Then God goes to long sleep and when He wakes up, He vomits and the souls come out and enter into the cycle of rebirths, and the world goes on. Now this is a doctrine which must make the Hindoos say *لماذا لم يكونوا مسلمين*, "O that they had been Muslims." They must say to themselves, "How reasonable is the belief of the Muslims ! What fools their ancestors were ! Why did they not adopt the belief of the Muslims ?" According to the Hindoos, salvation lies only in this that the souls should continue to lie in the stomach of God and when they are not digested, they should come out by means of vomiting.

The Arya Samajists do not believe in this form of salvation, for they do not hold the doctrine that souls are absorbed in God. Yet they also believe that the saved souls, having lived in paradise for a period of time, are at last turned out of it and that He, in return for a sin of theirs which He leaves unpunished, sends them back to this world to undergo another course of transmigration.

With the solitary exception of Hindooism, all religions (Christianity, Judaism, Zoroastrianism, etc.) believe salvation to be eternal.

This doctrine has been expounded in clear words in the Holy Quran.

It says :—

الذين آمنوا وعملوا الصالحات فلهم اجر غير ممنون

“Those who believe and do good deeds, for them is an unending reward.” Hence, according to Islam, salvation is eternal.

Against this belief, there is sometimes raised the objection that man's deeds being limited, their reward cannot be unlimited.

In reply to this, I will say, in the first place, that the principle on which this objection is based, *viz.*, that there should be a correspondence between the amount of reward given and the deeds performed, does not hold true when considered even from the Arya Samajic standpoint. For they believe that the soul will enjoy salvation for billions of years and then it will be made to undergo another series of births and re-births. If their principle is true, why should a soul enjoy salvation for such a long time in return of deeds performed during a small number of years. As the deeds of man covered only a small space of time, he ought to have enjoyed salvation for only a short period. If a person can enjoy salvation for billions of years in return of deeds done during the brief span of the present life, why can he not enjoy everlasting salvation?

What objection can there be to it? Do they object to it merely because it is not limited?

Secondly, when the soul of a righteous man has devoted itself to the obedience of God and will continue faithful and obedient to God as long as it continues to animate this material body, then if it is severed from this body by means of death, it is no fault of the soul and it is entitled to eternal salvation.

Thirdly, the attainment of salvation means the attainment of purity and when a man has once attained to purity, it would be highly unjust to deprive him of it. Unless a man changes his own condition and turns to vice, he cannot be made to undergo any punishment. But in the life to come there can be no change for the worse and no turning to vice, for with death the deeds of man come to an end, so it is wrong to say that man's salvation will be only for a limited period of time.

Is Salvation open to all?

Another question which one will naturally ask is whether all men have a right to attain salvation or is it the special prerogative of a privileged few.

According to the Jews, salvation is the peculiar right of a particular people and it will not be attained but by the Jews. According to the Hindoos, salvation is attainable by all, but it can be attained only by dint of actions. According to them, there is no such thing as grace. They hold salvation to be attainable by all, but they do not hold that it is actually attained by all.

According to the Christians, every man can attain salvation, but those who fail to attain it in this life will never again be able to obtain it.

The Parsi view coincides with the Muslim view. The Parsis hold that *all* men will attain salvation; only some will attain it before others. Some will be saved after they have been made to undergo punishment, while others will attain to it without undergoing any sort of punishment. Such is exactly the teaching

of Islam. The following verses of the Holy Quran bear on this subject :—

The first verse which lays down a fundamental principle is the one which gives the object of man's life. It runs thus :—

ما خلقت الجن والانس الا ليعبدون -

"I have not created *jinn* and men but that they may serve Me." When the service of God has been held to be the object of man's creation, it is inevitable that each man should be included among those who fulfil this purpose and this is what is meant by salvation.

The same idea has been more clearly expressed elsewhere in the following words :—

فاَدْخُلِي فِي عِبَادِي , اَدْخُلِي جَنَّتِي

"Enter thou among My servants and enter thou My paradise." This verse shows that when a man becomes a servant of God, he inevitably enters paradise. Thus, when God's purpose in creating every man is that he should be His servant and the purpose for which man has been created must be fulfilled sooner or later, and when he will fulfil this purpose, he must inevitably enter the paradise of his Master, it follows as a necessary consequence that every man will attain to salvation sooner or later.

Again, the Holy Quran says :—"Just balances will We set up for the day of the resurrection, neither shall any soul be wronged in aught; though, were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed: and our reckoning will suffice." (XXI, 49).

This verse shows that every deed, good or evil, which a man does, no matter how small it may be, will be taken into account. Now when a man will go to hell for his evil deeds, when will he get the reward of his good actions? Hence it is necessary that he should one day attain to salvation.

Here Arya Samajic creed offers a strange contrast to Islam. They hold the queer belief that God keeps back one sin of each soul and first grants it salvation and afterwards punishes it for

the sin kept in reserve. The teaching of Islam is that God first punishes the sins and then grants salvation, but according to the Arya Samajic doctrine God gives the reward of good deeds first and punishes the sins afterwards so that no soul may attain to everlasting salvation. Now it is to be seen which is the better creed and which the more reasonable doctrine. Every sensible man will admit that to keep back a sin for future punishment betokens a malicious temper and reminds one of the practice of the usurers who recover their dues from the debtors, but hold back a small sum and when it has swollen into a big amount by the accumulation of interest they call upon their debtors to pay it. It is highly unjust to ascribe such ignoble practices to God. Contrast with this the teaching of Islam on this subject. Islam teaches that when a man is to be punished for his sins, he is made to undergo the punishment first and then he is rewarded for his good actions so that he may have everlasting salvation. What a noble teaching this, and how consistent is it with the divine attribute of mercy!

In addition to the verses quoted above, there are other verses also which point to the universality of salvation. For instance, with reference to hell the Holy Quran says:—

“And as to him whose balances are light—his mother shall be the pit.” (CI. 6).

Here the hell is compared to a mother which means that sinful persons will be made to dwell in it as children are made to live in the wombs of their mothers. But why is a child made to live in the womb of its mother? Only because that it may be able to live in the world and may get rid of its weakness. The same purpose is served by the hell. It is meant to rid men of their weakness. In the Holy Word of God, both the hell and the womb have been compared to darkness. The man who suffers from sore eyes is kept in darkness so that his eyes may be able to stand the light of the day.

Again, the Holy Quran says:—“And as for those who are wretched,—their place the Fire, there shall they groan and sob!

Therein shall they abide while the Heavens and the Earth shall last, unless thy Lord shall will it otherwise; verily thy Lord is one who works His will.

“And as for those who are blessed—their place the Paradise, therein shall they abide while the Heavens and the Earth endure: save what thy Lord will—a ceaseless boon.” (XI, 108—110).

Herein the blessed are contrasted with the wretched ones. With regard to the latter, the Holy Quran says that God can take them out of hell if He will and that there is none to thwart His will. But with regard to the former, the Holy Quran says that God can take them also out of heaven if He so desire, but with regard to them He has decided that His blessings on them should never cease. From this comparison it appears that to the inmates of hell, the hope is held out that they will one day be taken out of fire, but to the inmates of heaven the Holy Quran gives the assurance that they will never be deprived of the blessings of God.

Again, the Holy Quran says:—“My chastisement shall fall on whom I will, and My mercy embraceth all things, and I write it down for those who shall fear Me, and pay the alms, and believe in our signs.”

Before making my own comments on this verse, I will relate here an interesting anecdote given by Ibn-i-Arabi. He says that a saintly man, named Suhail, had a discussion with Satan. He said to Satan, “You can never be forgiven.” Satan quoted the verse mentioned above and said that the verse showed that he too would be forgiven in the end. Suhail replied that the verse restricted the mercy of God to those who feared the Lord, paid the alms and believed in the signs of God. Satan said that God’s actions were not bound by any restriction and that it was man who was subject to restrictions. Thereupon Suhail felt ashamed and he realised that he had been defeated in argument by Satan.

That is an interesting anecdote. The truth is that the deeds mentioned in the verse, *viz.*, fear of the Lord, the paying of alms and believing in the signs of God are not mentioned in

the verse as conditions essential to the bestowal of God's favours. The verse only shows that there will be two classes of men who will enter paradise.

Firstly, there will be those who will enter paradise by way of right. These will be men who won the pleasure of God by their good deeds in this life. Secondly, there will be those who will be given paradise as an act of grace. It is to this class of men that reference has been made in the verse:— رحمتی وسعت کل شیئی
 "My mercy embraceth all things." Entering paradise by way of right does not mean that they will have a real right to paradise. It only means that God, out of His grace, has given this right to the faithful.

This verse has another signification also. God first says that He will punish him whom He will and then adds that His mercy comprehends all things and tells the unbelievers that when He is ready to show mercy to all, He cannot allow His servant the Holy Prophet, (may peace and the blessings of God be upon him !) to be destroyed. When He is ready to save even those who deserve to be destroyed, how can He permit His own faithful servant to be destroyed ?

Similarly, there is a saying of the Holy Prophet (may peace and the blessings of God be upon him !) which runs thus:—

يَأْتِي عَلَى دَهْمِ زَمَانٍ لَيْسَ فِيهَا أَحَدٌ وَنَسِيمُ لَصْدِ حَرِّ ابْرَاهِيمَ

"There will come on hell a time when there will be none in it and the easterly breeze will move its doors," i. e., there will come a time when all men shall have left hell and there being none in it, its doors will be thrown open and instead of its being a place of torture, the gentle breeze of God's mercy will be blowing there and it will cease to be a place of punishment.

Again, the Holy Prophet (may peace and the blessings of God be upon him !) is reported to have said that many would be brought out of hell through the intercession of the prophets and then God would put in His own hand and take out as many as His hand would contain. It is evident that God's hand would comprehend all and none would be left behind.

Reason also supports the view that sooner or later all will attain salvation. God's attributes fall under two heads, firstly, those which pertain to His wrath; and secondly, those which pertain to His mercy. God manifests His attributes of wrath only in answer to man's deeds, but He manifests His attributes of mercy even independently of the actions of man. For instance, God has bestowed on us eyes, hands, etc. These have not been given to man in return of any deed of his, but only as a free gift. Thus the divine attribute of mercy is far more extensive than His attribute of wrath and as it is more extensive in point of space, it must be more extensive in point of time also, *i. e.*, there must come a time when God's mercy should outstrip His wrath and thus it is possible that all men should be pardoned in the end.

To this view, some men raise the objection that as everything is progressing, therefore it follows that one who dies an unbeliever must increase in his infidelity after his death and therefore he can never attain to salvation.

Our answer to this objection is, that indeed a disease grows worse if there is no treatment, but it is checked by proper treatment. Hell is nothing but a remedy, and therefore the disease in which a man is involved in this life does not increase after death. On the other hand, it is removed and the man attains to salvation.

The Christians raise two objections against this reply. Their first objection is that hell is not a remedy, for man, after his death, comes to know the power and glory of God and the truth is revealed to him and if hell had been a remedy, man should not have been cast into it after he had come to recognise God. As a man is thrown into hell-fire even after he has realised the truth and attained to the recognition of God, it follows that hell is not a remedy but a punishment.

In answer to this, I say that we do not believe, nor is it a fact, that after death, the disbelievers will attain to a recognition of God. They will attain not to recognition but to certainty, and recognition and certainty are two different things. Mere

certainly cannot save a person. It is the recognition of God that saves man. The fact that there is a difference between certainty about the existence of God and His recognition is recognised by the Holy Quran. On the one hand, many verses of the Holy Quran show that after death the disbelievers will attain to certainty as to the power of God and will come to realise that there is no escape from punishment. On the other hand, it says:— *من كان فى هذه اعمى فهو فى الآخرة اعمى* Who-so is blind in this life will be blind in the next also, *i. e.*, he who does not recognise God in this life and cannot see Him with the eye of his mind will not be able to see Him even in the life to come. Again it says:—

كَلَّا (انهم عن ربهم يومئذ لمحجوبون (٨٣ : ١٥)

“Yes; they shall be shut out as by a veil from their Lord on that day.” (LXXXIII, 15). This means that the unbelievers will not be able to see God on the day of Resurrection.

Both kinds of verses, when considered together, lead to the conclusion that according to the Holy Quran there is a difference between certainty and recognition. The Holy Quran admits that the disbelievers, after their death, will become convinced of the power of God and of their own error, but it denies that they will attain to a recognition of God. On the other hand, it says that in spite of being convinced of the power of God, they will continue to be blind in the life to come if they are blind in the present life.

If we give even the slightest consideration to this matter, we shall find that the Holy Quran is right in making this distinction between mere certainty and a recognition of God. One cannot see God merely by being convinced of His existence but by the attainment of certain spiritual powers. There are hundreds of thousands of men who are firmly convinced of the existence of God, yet they do not attain to those blessings which are promised them by their religions. Among these religions, there is a religion which is true, yet the same is the case with the followers of this

religion also. Why is it so? This is because that mere conviction does not give a man the capability of doing a thing. The capability is attained only when a man makes his actions gradually conform to that conviction. Then he is given a light by means of which he is able to see God. In short, mere conviction does not produce capability to see God. I will illustrate this by an example. The conviction that our eye is sore will indeed turn our attention to the necessity of getting our eye cured, but that conviction alone will not cure the eye. Similarly, the man who has lost his spiritual capability in this life will indeed feel a desire to have his spiritual malady cured when he is convinced that the revelation which had come down from God was true, but that consciousness will not create in him the capability to see God and to realise His blessings. Such capability will be attained only after he has undergone the treatment of hell for a long period of time, and after his mind has been cleared of the rust that had accumulated on it, and after he has constantly pondered over the attributes of God and made himself susceptible to them. This is what is meant by *Irfan* or recognition of God.

The second objection raised by the Christians against this view is that if hell is a remedy, then it will be a mercy which means that punishment is a mercy. How is it that the word "justice" has found a place in our vocabulary? This objection is based on a delusion. In the first place, it is wrong to suppose that as the word "justice" occurs in our vocabulary, therefore it is necessary that God should also exercise justice. Has every word of our vocabulary been devised to express the attributes and actions of God? If this is so, why are such words as lying, stealing, cheating, etc., found in our vocabulary? Similarly, is it because God is unjust that the word "unjust" is found in our vocabularies. These words have been devised because man does all those things which are denoted by these words.

Secondly, "justice" does not mean that a man *must* be punished for his misdeeds. What it means is that a man should not receive a greater punishment than his sins demand. Hence

we say that God exercises justice which only means that He does not inflict on any man a greater punishment than what his own misdeeds call for.

Thirdly, even if we ignore the question of punishment, there is still need for the word "justice." For, if a person does not adequately reward a man for his services, his conduct is not consistent with justice, and as God does not let the good deeds of any man go unrewarded, He may be called just.

Another objection raised against this view is that it is calculated to embolden a man to commit sins. Hazrat Khalifatul-Masih I used to relate an incident. On one occasion he said that even the sinners would get salvation in the end. One of the men present said, "Maulvi Sahib, if such is the case, we may indulge in sins as much as we please, for we are sure to get salvation though it may be after undergoing some punishment." The man who raised this objection was a big man. Hazrat Maulvi Sahib said to him, "Let us go to the bazar and let me strike shoes on your head ten times and then I will give you ten rupees as a reward." The gentleman said, "That cannot be." Hazrat Maulvi Sahib said, "Shall you be able to bear the punishment of hell, when you are unable to bear ten strokes with shoes?"

So, it is wrong to suppose that this view is calculated to embolden a man to commit sins; for when a man is unable to bear even ordinary punishment, how will he venture to bring down upon himself the punishment of billions of years merely because he thinks he will get salvation in the long run?

THE PHILOSOPHY OF CIRCUMCISION.

(DR. M. S. NAWAZ AHMADI, M. B., B. S.).

The opponents of Islam often raise the objection that the practice of circumcision in Islam is absurd and useless, but we claim that no Islamic Law is absurd or without benefit.

The benefits of circumcision are admitted by many surgeons and they often advise the operation to, other than the Muslim and the Jewish people for certain diseases of the male organ. The result of circumcision in those people is that their general health greatly improves.

Diseases seen among uncircumcised people.

I shall first briefly deal with the diseases generally seen among uncircumcised people. The glans penis is for the most part covered by the foreskin (prepuce) therefore drops of urine, semen, etc., keep sticking to it after micturition and begin to undergo decomposition. In addition to it there are numerous little glands below the prepuce and around the corona glandis which secrete a sticky mucoid secretion called smegma. These glands are known as Tyson's glands.

This secretion quickly undergoes decomposition by micro-organisms if it is not freely discharged from the parts. Human anatomy tells us that the male organ and specially the glans is abundantly supplied with lymphatic vessels. In uncircumcised individuals this decomposed smegma and urine, etc., not being freely discharged get absorbed into the glans through these lymphatics and thence enter the blood with the result that toxic matters in the blood increase. This chronic toxæmia has a deleterious effect on the health of young children and is a factor in raising the infant mortality.

This decomposed smegma sometimes causes inflammation of the glans (Balanitis) and when the micro-organisms attack the foreskin the latter also shares the inflammation and we get a combined inflammation of the prepuce and glans (Balano-posthitis).

The result of inflammation of the prepuce is the narrowing of the orifice of the foreskin and hence difficulty in passing urine. This condition is termed phimosis. The patient can pass urine only in drops and some times attacks of retention of urine occur. This is one of the commonest conditions for which we generally advise circumcision.

Another effect of phimosis is that the foreskin cannot be drawn over the glans and the accumulated secretions cannot be discharged. Sometimes the foreskin gets retracted by applying force but cannot be pulled forwards again. This condition is called paraphimosis. There is great pain and swelling of the parts with strangulation of the glans. There is always a danger of gangrene of the glans in cases of tight paraphimosis if the condition is not immediately relieved by taxis or failing that by a partial circumcision. Some times this accident occurs in uncircumcised individuals during sexual intercourse but they cannot express it out of modesty and they get themselves circumcised later. I saw a patient in the Mayo Hospital, Lahore, who met with a similar accident during his honey-moon. Accordingly the officer-in-charge (who was uncircumcised himself) reduced the paraphimosis by circumcision but took no warning.

Now I want to tell you about a dangerous and fatal disease which is the result of neglected phimosis. There is repeated friction between the glans and the narrow foreskin and the result of this constant irritation is a tumour—so dreaded in Europe—*i. e.*, Cancer. Epithelioma of the penis is a common sequela of neglected phimosis and the only treatment of this otherwise incurable disease is a partial or complete amputation of the organ according to the extent of the growth. Thus the person is rendered impotent by this mutilating operation. Some times in cases seen late the Cancer cells get disseminated into the abdominal lymph glands. Such cases are inoperable and the patients generally die in a few months. Many deaths are caused by this incurable disease every year, but it must be remembered that this disease is not seen among the Jews and Muslims who practise circumcision.

Another baneful effect of this is that venereal diseases are easily contracted by uncircumcised individuals and the disease once contracted by these people takes on a rapid course. Very often we have to perform circumcision in these cases to check the progress of the disease. The results of circumcision have been encouraging in soft-sore and gonorrhœa.

Again the glans for the most part being covered by the fore-skin becomes delicate and its sensitiveness increases. The result of this is that slight contact with the bed clothes or trousers or friction with the hand excites sexual feelings and many people thus suffer from frequent wet-dreams while others get into the vicious habit of masturbation. As a result of this hypersensitiveness of the glans some nervous people get premature ejaculation (discharge) in sexual intercourse. I can confidently say that circumcision is a determining factor in the treatment of these diseases.

In children phimosis is some times congenital. The result of this is difficulty in passing urine, and smegma and drops of urine, etc., accumulate under the fore-skin and begin to decompose. These decomposed secretions are absorbed by the lymphatics of the glans and thus they enter the blood. This toxæmia has an injurious effect on their health. Some times this accumulated secretion dries up and gets hard simulating a stone in the urethra (calculus). The child feels pain and difficulty in passing urine. Some times urine dribbles away slowly but a greater part of it is retained in the bladder and if the malformation is not corrected by circumcision it results in stone in the bladder. Another harmful effect of phimosis is that accumulated secretions cause irritation of the glans and the child pulls at the fore-skin to relieve itching. This leads to the establishment of the pernicious masturbating habit. The best check for this bad habit in children is an early circumcision.

The benefits of circumcision.

I shall now briefly enumerate some of the benefits of circumcision. After circumcision the parts can be kept clean and the

secretions are discharged freely. There is no accumulation of decomposed smegma and other secretions, and thus the person is freed from the toxæmia arising from its absorption. Moreover drops of urine, etc., cannot stick round the glans because the parts can be very easily cleaned with water. Again there is no chance of getting of above-mentioned diseases after circumcision. Thus the individual gets rid of an injurious disease like phimosis, a dangerous and shameful disease like paraphimosis and a fatal disease like Cancer.

The male organ is less affected by venereal poisons. The glans being constantly exposed gets used to the friction of clothes, etc., and can better tolerate extremes of heat and cold. Hence the delicate nerve terminals not being so acutely sensitive the part is less susceptible to friction of trousers, etc. Sexual passions not being so easily excited man does not commit excesses and thus can easily lead a continent life. The life giving fluid (semen) is less wasted and it is easier to keep the passions under control during celibacy. The sexual act can be prolonged—the discharge taking a long time due to diminished sensitiveness of the glans. I personally do not consider prolongation of the sexual act an elegance but I have mentioned it because human natures differ.

I have already said that the glans is richly supplied with lymphatic vessels. These vessels rapidly absorb secretions from the female organ during sexual intercourse and specially so because the male organ is abundantly supplied with blood during erection. These secretions are dangerous in women who do not keep the parts clean and free from infection and are frequently subject to leucorrhœa, etc. The external generative organs of the female normally contain myriads of micro-organisms of which Staphylococci Streptococci and Bacillus Coli are important. The virulence of these microbes increases when some form of inflammation is present. These germs set up decomposition in the secretions of the female. Thus during sexual congress these foul secretions enter the blood. This increase of toxic matter in the blood keeps the health of the individual below par. Circumcised individuals

are less affected by these secretions because the thin and delicate cover (Mucous membrane) of the glans gets somewhat thickened and hard from constant exposure and friction. Thus the secretions cannot be absorbed so easily. An objection may be raised that during intercourse an uncircumcised individual will be better protected because the fore-skin will shield the glans from these secretions. But it is against common observation because normally the fore-skin during erection gets retracted and the glans is exposed except in cases of partial phimosis. So it is evident that the fore-skin is useless as a cover for the glans during sexual intercourse.

Objections raised against circumcision.

1. Some opponents say that circumcision lessens the pleasure in sexual intercourse.

Firstly, there is not sufficient evidence to prove the fact. It is only an imagination because pleasurable sensation here cannot be compared. Secondly, the above statement is not based on a physiological law because pleasurable sensations during intercourse do not depend on the sensitiveness of the glans alone, but there are other factors to be considered as well into the details of which I need not go. Moreover, if we admit that uncircumcised individuals experience a slightly increased pleasure it does not matter because we know that he has to expose himself to certain risks and we are not prepared to get horrible diseases like cancer for a slightly increased sexual pleasure.

2. Some people say that Nature has provided a cover for the protection of the glans and it is in a way interfering with Nature to remove the fore-skin.

We know from experience that this cover instead of protecting the part is a source of danger and when we find that there are certain risks in not removing it, how can we believe that it is a useful thing. Had this cover been necessary for the glans, circumcision would certainly have produced an injurious effect on the health of those people who practise it.

But we know that circumcision has been practised as a rite by Jews and Muslims for thousands of years and this operation has produced no ill effect on their health or on their progeny. On the other hand it is a fact borne out by observation that circumcision increases the human pedigree and it is an important element in the preservation, maintenance and prosperity of a race. Those people whose children die young will find that after circumcision there is a marked decrease in the number of such deaths.

In fact these people have not understood the object of Nature in making the fore-skin. A careful study of the development of human beings will reveal the fact that Nature gives certain covers to the child in the womb of the mother (*foetus in utero*) which are not necessary for him when he becomes socialised because he can look after himself. Thus he substitutes his clothes, etc., for the covers given by Nature. A child before birth is enclosed in membranes and if these membranes do not rupture delivery is impossible. I have seen cases in which the child is born with the membranes entire. This is called dry birth, because the liquor amni (waters) do not flow. If these membranes are not ruptured artificially the child dies of asphyxia (Suffocation). Now you can understand how we have to interfere with Nature to save the child's life. It is evident that a membrane which was serving a very useful purpose in the womb can after delivery carry the child to the grave. Propagation of species being very essential in Nature, development of the generative organs is made with extra precautions inside the womb. The glans is thus protected by a cover (fore-skin) during intra-uterine life. Other openings of the body, *e. g.*, nose, ears, etc., are not protected by any cover because they are only concerned with his ownself. Nature makes special arrangement for the development of the sexual organs because they are concerned with the maintenance of the race. When man becomes socialised, he can look after himself and can protect these parts by wearing clothes, etc. Hence it follows that this cover which is so useful in the womb is not required after becoming socialised, because it is a source of danger if it is not removed after birth. Animals also possess a pouch or a sheath to protect the male organ

but it is not removed because it is necessary for them after birth. Animals cannot cover themselves up with clothes, etc., because they never get socialised but human beings being able to look after themselves do not require this cover after birth.

3. Some doctors say that uncircumcised individuals can pull back the fore-skin with the finger during bath and the glans being exposed smegma and other secretions can thus be easily wiped and the part cleaned with water. This simple procedure will do away with the necessity of a mutilating operation like circumcision.

The objections to it are, firstly, manual cleaning of the parts itself suggests the necessity of circumcision because it is generally impracticable; secondly, it is not universally applicable because in some cases the fore-skin cannot be retracted over the glans. Moreover, there is an ever present danger in this method of cleaning. The child will handle the private parts daily to clean them and this manual cleaning will gradually lead him to the vicious habit of masturbation. In the case of infants and babies if a governess or an Ayah be instructed to do it, the result will be the same. Constant handling and rubbing of the parts excites sexual feelings in babies as well as in children. This fact is well-known by the dangerous practice seen in some Ayahs of rubbing the babies' genitals to keep them quiet. Another bad effect of manual cleaning will be premature use of the sexual organs because the child's attention will be directed to these parts before puberty. This is called precocious sexual desire.

Many surgeons in Europe and America admit the benefits of circumcision and advise it to their patients in all the above-mentioned diseases. But they cannot introduce this operation as a rite. A leading surgeon in London, Mr. John Erichson, felt the necessity of circumcision so much that he wished his countrymen would introduce this operation at least as a customary measure if their religion did not approve of it. The benefits of circumcision are well expressed in the following extract from the *Encyclopædia Britannica* (Volume 6).

"As regards the non-ritual use of male circumcision it may be added that in recent years medical profession has been responsible for its considerable extension among other than Jewish children, the operation being recommended not merely in cases of malformation but generally for reasons of health."

Now I believe the reader will be convinced of the benefits of circumcision. In the end I appeal to all the nations who do not practise circumcision to introduce this useful custom in their countries, at least for its good results, if not as a religious rite. And admitting the benefits of circumcision they should not find fault with the pure and sacred teachings of Islam by saying that this custom is absurd and useless. May Allah help you in understanding and acting upon this advice! *Amen!*

THE MOTHER OF THE BOOK.

(GUL MOHAMMAD KHAN, B.A.).

In a recent number of the Moslem world there appeared a number of questions about the Quran and its teachings. I here propose to answer one of them. The question runs as follows: In Sura A'l-i-Imran (*i. e.*, Chapter III) we are told that some of the verses of the Quran are the mother of the Book. Which are they and how is an ordinary student to know them?

Now in order to fully understand the verse in question it should be noted that the Sura A'l-i-Imran deals chiefly with the repudiation of trinity and the godhead of Christ, and the verses in the beginning of the said Sura were revealed at the time when a deputation of the Christians of "Najran" came to the Holy Prophet and held a discussion with him about the godhead of Christ. They asked whether the words كلمه and روح had been used for Christ in the Quran. On hearing the answer in the affirmative they cried out that the Quran also admitted the godhead of Christ. They had however overlooked the fact that Quran denies in clear and strong words the godhead of Christ or of anybody else.

The fifth verse of the Sura runs as follows:—

هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات
فما الذين فى قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تاوريله

"It is He Who sent down upon you the Book in which there are محكم verses. They are the mother of the Book. There are others which are متشابهات. Those who have crookedness in their hearts follow متشابهات in order that they may create confusion and put wrong interpretation on them." So in the Holy Quran we find that certain verses belong to the class of محكمات while others to that of متشابهات, and those who have crooked minds follow متشابهات and put such interpretations on them as are quite contrary to محكمات or the guiding principles. The said deputation did the same. Overlooking those محكم

verses which totally deny the godhead of Christ they laid hold of the **مُشَاهِدَة** words of **الله** and **رَبِّ** and declared that the Quran also acknowledged the godhead of Christ. It must be remembered that the Holy Quran uses certain idioms and phrases peculiar to the nation about which something is being said. The words **رَبِّ** and **الله** were used for Jesus simply because they had been used for him in the Bible and not for giving him any extraordinary position. Both the words should be interpreted strictly in harmony with the Islamic beliefs.

Now we must see what are **مَحْكَمَات** and what are **مُشَاهِدَات** **آيَات** are those :—

- (1) which constitute the fundamental teachings of the Book ;
- (2) which are very clear in their meanings ;
- (3) which contain principles about lawful and unlawful things ;
- (4) which are supported by the major portion of the Book ;
- (5) which have one meaning only and which are not contrary to the fundamental laws.

آيَات مُشَاهِدَات are those :—

- (1) which deal about the minor laws ;
- (2) which seem ambiguous in their meaning unless interpreted according to the fundamental laws ;
- (3) which consist of parables and similies ;
- (4) which may bear a double meaning, one of which is according to the fundamental laws and the other contrary to them.

For example the following are **آيَات مَحْكَمَات** :—

- (1) **لَا إِلَهَ إِلَّا اللَّهُ** There is no God but Allah.
- (2) **إِنَّ اللَّهَ لَشَيْءٌ قَدِيرٌ** Surely Allah has power over everything.
- (3) **لَهُ الْأَسْمَاءُ الْبِحَمْدِ** His excellent names are.
- (4) **إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ** Surely Allah knows the secrets of the heart.
- (5) **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ مُّحِيطٌ** Surely Allah encircles everything.
- (6) **لَيْسَ كَمِثْلِهِ شَيْءٌ** There is nothing like Him.

(7) *ان الله لا يظلم مثقال ذرة* Surely Allah does not wrong even an ant's weight.

(8) *حرمت عليكم امهاتكم وبناتكم* Your mothers and daughters are forbidden to you.

The examples of *متشابهات* are the following :—

(1) *ثم استوى على العرش* Then He established Himself on the throne.

(2) *الله خيرا لهم* Allah is the best plan devisers.

(3) *من كان في هذه اعمى فهو في الآخرة اعمى* He who is blind in this world shall also be blind in the after-life.

(4) *واقعدت للذين من قبلهم فليعلمن الله الذين صدقوا وليعلمن الكاذبين* We have put to test people before them so that Allah might know, who was truthful and who is a liar.

The examples of *معكلمات* are clear in their meaning. They must be taken as guiding principles and no other verse should be allowed to contradict their meanings. In the case of *متشابهات* it is not so. From the first example of the *متشابهات* one may be led to think that God too, like human beings, sits and establishes Himself on a throne. But the interpretation should be controlled by the verse *ليس كمثله شيء* nothing is like Him and *ان الله بكل شيء عليم* "Allah encircles everything." So we cannot say that He sits like men because He is not like men. The second of the verses says, "Allah is the best of the devisers." The word *مكر* can be taken to mean evil-intrigues and devices and therefore one may think that Allah is the deviser of evil plans. But the meaning of the verse must be controlled by the verse *لا اله الا الله* "And only excellent names are for Him." So He cannot be called evil-deviser. The third verse says that he who is blind in this world shall also be blind in the world to come. If we translate the word *اعمى* as one who has got no sight then we shall be attributing cruelty to God for keeping a man blind in the life to come. But Allah says that he exercises not even the least amount of cruelty as we read in the seventh example of *معكلمات*. So here we must translate *اعمى* as one who has got no eyes of the heart, i. e., one who

has not adopted the true faith. The fourth verse says, "that Allah might know who is truthful and who is the liar." If we mean that He did not know it before but came to know it afterwards we shall be interpreting the verse contrary to the guiding principle
 إِنَّ اللَّهَ عَلِيمٌ فَذَاتُ الصِّدْقِ "Surely Allah knows the secrets of the heart." So the true meaning shall be that "Allah shall show to the people who is truthful and who is a liar."

It must be borne in mind that the Holy Quran denies the existence of contradictions in it. If any verse is found to be متشابه it must be interpreted in the light of a معكم verse. In the traditions of the Holy Prophet it is said that لِيُصَدِّقَ بَعْضُهُ بَعْضاً *i. e.*, "The Book of Allah has been sent down so that portions of it may testify to the truth of other portions of it, and that
 أَنْ تَقْرَأَ يَفْسِّرَ بَعْضُهُ بَعْضاً "Portions of the Quran interpret other portions of it." So the best way to avoid mistakes in translating متشابهات is to avoid contradictions.

ISLAM *VERSUS* SIKHISM.

(BY SH. ABDUR RAHMAN, B.A.)

A careful study of the *Granth*, the sacred book of the Sikhs, will make it perfectly clear that Guru Nanak's teaching has been practically thrown into the background by the present Sikh community. During the last twenty-five years the Sikh community has rapidly undergone radical changes. This is due to the life and work of the Promised Messiah who has no doubt revolutionised the religious beliefs and rites of the Sikhs. The Sikh community is particularly conspicuous by its welcoming certain modifications and granting some concessions to its members. The different forces of the community—Singh Subha, Khalsa Diwan, Akali Movement—are the direct results of natural forces at work. But it cannot be denied that the writings of the Promised Messiah have compelled Sikh writers to omit many *shabads* from, and include others in *Janam Sakhis* (Nanak's biographies) and strange to say that such high-handedness has been witnessed in subjects dealing with Islam alone.

The relation between Islam and Sikhism is exactly the same as between a mother and her unruly son. Guru Nanak, as is well-known, embraced Islam when he was already over fifty. So he did not live long enough to impress thoroughly his new beliefs on the minds of his disciples who were largely recruited from the rural classes of the populace. They were also very inconsiderable in numbers—a drop in the ocean. Moreover Nanak's preaching was chiefly confined to men. It was perhaps for this reason that 98 per cent. of Sikh women are Hindus to the very core of their heart. Furthermore Nanak's teaching was not reduced to writing during his life. The *Granth* was compiled about 200 years after the demise of Nanak, who, however, managed to write his religious views himself on the *Chola Sahib* (garment) which is to be seen to this day at Dera Baba Nanak. The Sikhs however generally put more faith in the *Granth* than in the *Chola*. So I will try to prove from the *Granth* that the Sikhs are not following Nanak either in letter or spirit.

The mode of worship in a religion is the main point which differentiates that religion from others. Now we have to see whether the *Granth* prescribes *Japji* Sahib (Sikh prayer) or any other form of prayer. The *Granth* is perfectly silent as to the repetition of *Japji* and makes no mention whatsoever of it as a Sikh mode of worship. On the other hand the *Granth* positively prescribes for its believers the five daily prayers of Islam that must be said in a mosque in congregation. In conjunction with this it further exhorts its believers to observe 30 fasts like a true Moslem. Nowhere, in the *Granth*, is *Japji* declared to be a counterpoise of Islamic prayer. It is a mistake to suppose that Guru Nanak taught men of all castes and creeds to worship in their own respective ways. Nothing can be farther from truth. The teaching of the *Granth* as to the mode of worship is clear and definite especially when we see Nanak's writing of the Islamic prayer on the *Chola* Sahib which is preserved and revered by the Sikh community. Guru Nanak also repeatedly enjoins his disciples in the *Granth* (pp. 1278, 21, 21) to say five daily prayers in a mosque and observes 30 fasts and calls those dogs who fail to attend a mosque to offer the five daily prayers. Nanak is equally silent as to *Japji* in the *Chola* as well.

Furthermore, Nanak says in the *Granth* that the blessings of the next world are in store for those who repeat *darood*, i. e., the latter portion of the Islamic prayer, (see *Granth*.)

Nothing has been said in favour of *Japji*. The above mentioned references are quite sufficient to prove that Nanak was a true Moslem.

It will be remembered that the Sikhs are now repeating *Japji* in lieu of the five daily prayers that are enjoined in the *Granth* and the *Chola*. I venture to say that a true Sikh cannot ignore so many exhortations in favour of the five daily prayers and repeat *Japji* contrary to the teaching of the *Granth*. To say that *Japji* is given in the *Granth* furnishes no reason for its being taken for a regular prayer as thousands of similar *shabads*

glorifying God are found in the *Granth*. It will not be out of place here to say that *Japji* is not a prayer at all but it is a sermon which can be better addressed to men than to God.

It would appear that according to the teaching of the *Granth*, none of the ten Gurus of the Sikhs can stand as a *prototype* for the guidance of mankind. It says that man is but a slave to his passions and desires; he cannot attain to salvation unless and until he follows the *Rasool*, i.e., the noble prophet of Arabia (see *Granth*, p. 297.)

It cannot be denied that a man cannot achieve success in any department of human activity unless he is given a guide or an exemplar to follow. So Nanak never advised his admirers to take any man for a perfect ideal with the exception of the *Noble Prophet* (peace be with him) who, as a perfect man, can stand as a model for men of all ranks from a most exalted monarch down to the most helpless beggar.

From what has been said with reference to the *Granth* it is perfectly clear that Guru Nanak was a true and sincere Moslem and that according to the *Granth* he established no new religion.

In conclusion, I might add that I have purposely ignored *Janam Sakhis*, for they are not believed to be as authentic as the *Granth*.

LIFE OF THE HOLY PROPHET.*

FROM THE CALL TO THE FLIGHT TO ABYSSINIA.

(By *Mirza Bashir Ahmad, M.A.*).

Early conditions and the attitude of the Quraish.

The Holy Prophet only preached privately about his mission for the first two or three years after the call. The Muslims in those days had no common house to assemble in and the Holy Prophet had to meet the seekers after truth at his own house or more often outside the limits of the city. This state of affairs led to the fact that generally even the Muslims themselves remained ignorant of their co-religionists who, as a rule, concealed rather than advertise their conversion. The leaders of the Quraish were unmindful of these happenings and even when the news reached them they did not care to take any interest in the movement thinking it to be only an innocent and temporary commotion caused by a handful of wrong headed youngsters. They ridiculed rather than resist the movement. Anyhow there was no general opposition of or united resistance to the call of Islam in those early days.

Early Principles of Islam.

During this period, Islam was, so to speak, in its infancy, the fundamental articles of faith being the belief in Allah and the oneness of God. Belief in the Prophets of God was of course a corollary of believing in God through the Holy Prophet and the doctrines of resurrection and retribution were also attached to the same basic principle which is indeed the foundation of all religious belief.

In short, there was in those days no clear classification in the fundamental articles of belief as it grew up in later years. Similarly, of the ritual none of the existing forms of worship was instituted by that time. This much, however, is clear from the study of the traditions that Gabriel had early taught the Holy Prophet the mode of Namaz (Islamic prayers) and Wuzu (ablution) but the five regular daily prayers are an institution of the later years. In those early days, the Muslims used to say their prayers

* Translated from Urdu by M. Ali Mohammad, B.A., B.T.

singly or in twos and threes at any suitable time during the day in their own houses or outside the city in any of the valleys of Mecca. Accordingly, the historians relate a story which says that Sa'd bin-Abi Waqqas and some other Muslims were once saying their prayers in a valley of Mecca, when a party of the unbelieving Quraish happened to pass by them and seeing them praying in a strange manner they insulted and threatened the little group of devout Muslims and consequently a row resulted between the parties.

✓ Another incident of earlier occurrence concerns the Holy Prophet himself who was once saying prayers with Ali when Abu Talib (the latter's father), who was perhaps still ignorant of the new faith, happened to come there and observed both his son and nephew worshipping in a strange manner.

Abu Talib stood still and gazed on and when the Holy Prophet finished the prayers, he mildly said to him, "What is this faith that you have adopted?" The Holy Prophet replied, "It is no new faith but the old faith of Abraham," and then courteously proceeded to invite him to accept the same.

Abu Talib shook his grey head for he was not prepared to give up the faith of his forefathers, but at the same time turning to his son he said, "Lad, you may adhere to Muhammad for I am sure he would never call you to anything but good."

The Prophet begins to preach publicly.

Thus a period of nearly three years passed away in private preaching and then came to him from on High the revelation *يا مَدْعُ بِنَا قُرْ* i. e., Openly preach what thou hast been ordered. In addition to this he received the revelation *يا ذُرَّ عَشِيرَتِي الْاَقْرَبِينَ* i. e., Give a warning unto thy relatives.

In compliance with these commandments the Holy Prophet, one day, climbed up mount Safa and called aloud by name all the different clans of the Quraish. When all had assembled he addressed them saying, "If I say unto you that a large host has gathered behind this hillock and is ready to fall on you

at any moment, will you believe me?" "Aye, Aye," they declared in one voice, "for we have always found you to be truthful."

"I warn you then," said the Holy Prophet, "of the wrath of God, which is imminent. Believe and do good that you may be saved." The Quraish who were expecting to hear something serious and dreadful burst out laughing when they heard these words while Abu Lahab, who was an uncle of the Holy Prophet, felt insulted and cried out "Confusion seize thee; was it for this that you called us round?" So all the people dispersed laughing and scoffing at him.

Invites his Relatives to a Feast.

It was about this time that the Holy Prophet said to Ali to make necessary arrangements for a feast to which he invited all his near relatives. They came and after they had dined, the Holy Prophet stood up and was about to say something when Abu Lahab interrupted him and made a noise whereupon the guests left the house and dispersed.

Upon this the Holy Prophet again asked Ali to make arrangements for another feast, and when his relatives again gathered, he briefly explained to them his mission and addressed them as follows:—

"I have brought you something," he said, "the like of which has never been given to any tribe by any one of their kinsmen. Will you, therefore, help me in my mission?"

There was dead silence for a time and people looked at one another in bewilderment when all of a sudden a young sickly lad of thirteen stood up from a corner and said, "I am very weak and am the youngest of the party but, God willing, I will help and stand by you."

It was Ali that spoke but his elders instead of feeling ashamed and taking lesson burst into a loud laughter and left the place laughing and scoffing at the apparent weakness of Islam and its founder.

The House of Arqam.

It occurred to the Holy Prophet about this time, that he should select some central house where the little group of Muslims could assemble, and perform their religious rites unmolested and

where he could preach his religion calmly and systematically. Consequently the Holy Prophet chose Arqam bin Arqam's house which was situated at the foot of mount Safa. The Holy Prophet settled in it and began to preach Islam to the seekers after truth who came there as a result of the individual persuasions of the Musalmans. It also became the meeting-place of all the converts who said their prayers there. Thus the house acquired an historical importance and came to be known later as *Dar-ul-Islam*.

The Holy Prophet stayed there for about three years, *i. e.*, till the end of the sixth year. Historians mention Omar's name as the last of those who accepted Islam in the house of Arqam. Omar's conversion greatly pleased and encouraged the Muslims who now found themselves in a position to quit the house of Arqam and pray and preach publicly. Those who embraced Islam in the house of Arqam are reckoned among the early converts, *i. e.*, سابقہ the most noteworthy among them being :—

- (1) Mus'ab-bin-Omar who belonged to the Abd-ud-Dár tribe. Mus'ab possessed fine features and was most beloved to the members of his family. Later he was sent to Medina as a Muslim missionary before the flight where he preached Islam and gained a large number of converts.
- (2) Zaid-bin-Al-Khattab who was the elder brother of Omar. Zaid was killed in the Battle of Yamama which was fought after the demise of the Holy Prophet. It is related that the death of Zaid greatly grieved Omar who loved him very much. Accordingly it is said that during his Caliphate when a poet recited an elegy on the death of his (the poet's) brother, Omar remarked that if he had been a poet, he too would have written a similar elegy on the death of his brother Zaid. The poet replied that if his (the poet's) brother had met so noble a death as Zaid had done, he would not have cared to shed tears for him nor written an elegy." Omar replied, "By God, no one has ever consoled me in the way in which you have done."

- (3) Tulaib-bin-Omair was another early convert who embraced Islam in the house of Arqam. He was a cousin of the Holy Prophet.
- (4) Then there was Abdulla bin-Umme-Maktun who was a blind man and was a distant relative of Khādirah, the Holy Prophet's wife. A very interesting story is told of him which runs thus :—

The Holy Prophet was once explaining the principles of Islam to Walid-bin-Mughira, who was a great chief of the Quraish, when Abdullah, who had before this embraced Islam, came on and not heeding the conversation going on desired the Holy Prophet to explain a certain religious point to him. The Holy Prophet naturally did not like this interruption and was displeased. He did not, however, say anything to Abdullah out of regard for his feelings but simply ignored his interruption and turning to Walid went on with his conversation. This displeased Abdullah who thought that the indifference of the Holy Prophet was due to the fact that he was a comparatively poor and unimportant man while Walid was a great and wealthy person. It is to these feelings of Abdullah that the Holy Quran refers in the opening verses of Chapter LXXX and after revealing his state of mind and how he thought the Quran proceeds to say

لَا إِلَهَ إِلَّا نَذْرَةٌ فَمَنْ شَاءَ ذَكَرْهُ

i. e., Think not like that, for verily Islam is an open admonition which all who desire may listen to and profit by ; which meant that when Walid had an equal, if not better, right to converse with the Holy Prophet in religious matters, Abdullah ought not to have interrupted the conversation but should have waited till the Holy Prophet could turn to him. Notwithstanding all this, it is related that when the Holy Prophet received this revelation and came to know of Abdullah's injured feelings he spoke kindly to Abdullah, and in order to show his respect and love for him spread his own mantle, for him to sit on.

- (5) Ammar, the son of Yasar, was another of these early converts. Ammar was a freed slave of the Quraish. His father Yasar and his mother Samiya were also converted to Islam about the same time.
- (6) Suhaib-bin-Sina'i commonly known as Suhaib the Greek, was another convert. He did not belong to Greece, but having once fallen into the hands of the Greeks had lived for several years at Constantinople. On his return to Mecca he was purchased by Abdullah-bin-Jidan who gave him his freedom. Suhaib was so fond of living in the company of the Holy Prophet and was so much devoted to Islam that when after the *Flight* he made up his mind to leave Mecca for Medina, and was prevented from carrying out his wish by the Quraish who argued that he had come to their town as a slave but had grown rich on their money, Suhaib offered his whole wealth to them provided they would let him go. The Quraish of course consented to this proposal and Suhaib took his departure from Mecca and joined the Holy Prophet in Medina. When the Holy Prophet learnt the story, he was much pleased and remarked that Suhaib had made a very profitable bargain.

When Omar received the fatal wound it was Suhaib whom he ordered to lead the faithful in the five daily prayers so long as he was unable to leave his bed. The honour of leading the funeral prayers of Omar also fell to the lot of Suhaib.

- (7) Abu Fukaiha was a slave of the Bannu Abd-ud-Dar tribe and embraced Islam in the house of Arqam.
- (8) Abu Musa Ashari was another of these converts. He was a Yemenite and is reckoned among the noteworthy companions of the Holy Prophet. He made a prominent figure during the Caliphate. Abu Musa was gifted with a very melodious voice so much so that the Holy Prophet is reported to have once remarked that Abu Musa had inherited the sweet melody of the Prophet David.

MR. JOHNSON'S VIEWS ON ISLAM AND CHRISTIANITY.

ISLAM MUST TRIUMPH.

(*By an American Muslim*).

Brother Shareef, who is an American convert to Islam, has supplied us with a cutting from the *Public Ledger*, Philadelphia, dated December 18, 1923, in which the views of Mr. W. E. Johnson concerning the comparative strength of Islam and Christianity in Africa and India have been published. Mr. Johnson, it will be observed, lays great stress on the fact that Islam prohibits alcoholism whereas Christianity practically permits it. Mr. Johnson is reported to have said :—

“Mohammedanism is growing faster than Christianity in the lands I have visited. There are three reasons for that : First, the Moslem religion is so simple ; second, its ethical standards are not too high for the minds of those to whom the appeal is made, being below that of Christians and above the so-called pagan religions ; third, Mohammedanism as a religious principle opposes alcoholism and drink.

“Drinking Christian missionaries have put a club in the hands of Moslem priests and proselyters. This must not be construed as adverse to our American missionaries. I have never met one who drank intoxicants. The Americans, the Free Church of England, many Catholic missionaries and vast proportions of the Church of England workers are free from such a charge. There are enough left of drinking missionaries, however, to, as I said, hurt the cause of Christianity and put a club in the hands of Moslems.

“In South and East Africa there are cases where whole tribes have gone over bodily to Mohammedanism. Every drinking missionary should be put in a bag and tossed into the sea. It is, I found, these so-called pagans who are most earnest in their efforts to stamp out the drink traffic. This includes Hindus, Sikhs and Buddhists as well as Moslems.

"I understand that these people regard every white man as a Christian. They have said to me, 'Isn't it too bad Christianity is not a temperance religion?'"

"Wherever the flag of a Christian nation goes, whisky goes with it. The white Christian encourages those people to drink. Finding the native drinks used in their ceremonials, he organizes the traffic, introduces whisky and gin and develops a system of profit and shame."

"The example of the United States in adopting prohibition has had a powerful influence on Moslem states and tribes. In Zanzibar I talked to thousands. In South Africa the Confederation Parliament came within nine votes of adopting it. Turkey's action, declaring for prohibition, largely was influenced by America's action. Thousands of wealthy, influential Turks drink in spite of the Prophet's command to abstain from it. Moslems as a whole are teetotalers."

"In Egypt I was called to address a specially invited meeting of 1,000 men and women of Cairo. The King sent two of his household to represent him. A majority of the Cabinet and leading people were present. A prince of the royal family, who is head of the prohibition movement in Egypt, presided. I predict that Egypt will be dry within the next five years. One of the highest dignitaries told me that the Government had ceased issuing liquor licenses since the United States went dry. They will introduce prohibition legislation in the rural districts of the country and then finally put it in force in the cities."

Brother Shareef has also sent us along with this cutting a note from his own pen in which he comments on the views expressed by Mr. Johnson and we have pleasure in inserting this note below.

Editor.

Mr. Johnson gives three reasons why the Islamic religion is forging ahead of the Christian religion in the countries to which he alludes. He states that, first: the Moslem religion is so simple; second, its ethical standard is not too high for the minds of those

to whom the appeal is made, being below that of the Christians and above that of the so-called pagan religions ; third, "Moham medanism" opposes alcoholism and drink.

We are privileged to disagree with Mr. Johnson in these reasons.

He states that the standard of Islam is below that of the Christian religion. But I must beg to disagree with Mr. Johnson. The standard of the Moslem religion is higher than that of the Christian religion. Both Moslem and Christian worship God as the creator and supreme ruler of the earth. The great difference is in the teachings of the respective holy books. The Bible teaches that Jesus Christ is the son of God and that he died on the cross, rose and ascended to heaven. The Christians worship the Trinity. The Moslem religion teaches its followers to worship God alone. A Moslem believes that Christ was not the son of God, but a prophet as was Mohammad, Abraham, Isaac, Buddha, Confucius, and all of the holy men of the times.

In the third statement made by Mr. Johnson it is related that the Moslem religion forbids alcoholism. Does not the Christian religion forbid it too ? In this respect, the Moslems obey the dictates of their religious principle better than the Christians.

Mr. Johnson states that the ethical standards of the Moslem religion are not too high for the minds of those to whom the appeal is made. This may be true. I suppose Mr. Johnson thinks that the appeal is made only to people of lower intelligence ? In the United States there are almost a million converts to Islam. This shows that the Moslem religion is doing what the Christian cannot do. If one were to consult the reports of the Christian missionaries in foreign countries it would be found that of all Moslems, not over a hundred have been converted to Christianity.

Another great mistake made by the people of the Western hemisphere in the judgment of the Moslem religion is that the Moslems believe in and worship Mohammad. This is a great wrong done to the Moslems themselves. The Moslem people do *not* worship Mohammad. He is looked upon as a master prophet. To

be more exact : as *the* master prophet. For this reason the Western people call the Islamic religion "Mohammedanism." They can't even spell the name correctly.

What Mr. Johnson said is true. The Christian religion is slowly declining all over the world. At the same time the Moslem religion is more rapidly and surely growing in all parts of the world. To what is this due ? It is due as much as anything to the home conditions. In the United States the condition is growing worse every year. There is a gradually increasing disregard for the teachings of the Bible. This is true in all countries of the world in every religion, the Christian to the greatest extent.

The teachings of the Bible are being ignored every way. The religion is being commercialized. Hypocrisy, greed, avarice, ridicule, and a multitude of other vices too numerous to mention rule the country at all times. The religion is joked about. Countless burlesques on the passages of the Bible are practised every day.

Idolatry is seen everywhere. People worship *the almighty dollar*. They throw away their honour, respect and everything else just to obtain it. What satisfaction does it give them ? Merely the means by which to buy the so-called pleasures of life.

If a man going to church has not fine clothes, he is sneered at and ridiculed.

In getting away from my subject I only wanted to explain some of the reasons why Christianity must surely fall eventually. Religion is much the same as Government. So long as we adhere to the fundamental principles and teachings of both, our ideals and our notions are sure to remain in all ways clear from any defiling touch.

Why cannot the great nations of the world co-operate in helping to make the way clear toward the settlement of religious disputes ? Simply because they are so much engrossed in their own worldly struggles.

SHAREEF.

The Ahmadiyya Movement.

The Ahmadiyya Movement which was founded by Ahmad (1836—1908) the Promised Messiah and the Prophet of the latter days and which has its Headquarters at Qadian, Punjab, India, stands in the same relation to Islam in which original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions :—

(1) THE AHMADIYYA MOSQUE,

63, MELROSE ROAD,

Southfields Putney,

S. W. 18, London (England).

(2) ALMASJID,

4448, WABASH AVENUE,

Chicago,

United States of America.

(3) THE AHMADIYYA MOVEMENT,

C/o AMERICAN EXPRESS CO.,

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(4) THE AHMADIYYA MOVEMENT,

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Editor : MIRZA BASHIR AHMAD, M.A.

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What we expect from our readers.

From our readers we expect the following :—*Firstly*, our subscribers will kindly keep their accounts clear and make regular payment of their dues and be careful to see that their subscriptions do not fall into arrears. *Secondly*, all our readers will kindly try their best to increase the number of our subscribers and will make it a point to recommend the “Review of Religions” to their relatives, friends and others. *Thirdly*, those who can afford to pay more than their own ordinary subscription will send some extra subscription to enable us to send the Review on their behalf to suitable persons in Europe, America, Australia, etc. *Fourthly*, those of our friends who can write suitable articles for the “Review of Religions” will occasionally help us with their contributions. As for the selection of a suitable subject and the collection of material for it such friends may communicate with us. *Fifthly*, if any of our readers find any defect or shortcoming in the Review he will kindly inform us of the same so that we may take necessary steps to remove it. Similarly, if any of the readers should at any time think of something which may be likely to improve the condition of the paper in any way or which may help to increase its popularity and usefulness he would communicate it to us without delay. In short our readers should bind themselves to extend their sympathy, care and help to this our national organ in all possible ways.

MANAGER,

“THE REVIEW OF RELIGIONS.”

Qadian, Punjab, India.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

A CHARACTER SKETCH OF THE PROMISED MESSIAH.

(Continued from our last issue.)

I have just now recalled an incident which is illustrative of his forbearance, method of teaching and holy influence. About two years ago, the female inmates of his house took to the habit of telling and listening to stories. Innocent stories and humorous tales were told till late in the night. They came to be so much absorbed in them that they began to attach much importance to them. When the Promised Messiah came to know this, he did not forbid them directly, but one night he said to them, "Come, let me tell you my story." And he spoke to them such words of divine wisdom that their hearts were filled with the love and fear of God and they all repented and confessed that they had been in manifest error and thereafter all those stories vanished from their memories like so many dreams. Who does not know what course an ill-tempered reformer will adopt on such an occasion and what foolish action he would take? It is possible that a foul-mouthed and sour-tempered man may succeed by the force of his tongue and his rod, but he cannot turn his house into heaven. For him, the example of the Promised Messiah is a model.

His respected wife has entered into his *bai'at* (oath of allegiance) like other disciples and sincerely believes in him to be a

messenger from God. During serious illness and hours of disquietude, she does not rely on anything more than on the prayers of the Promised Messiah. In every matter she believes him to be truthful and trusty, like the greatest of his disciples. Let me give you a clear proof of the sincerity of her faith and the firmness of her conviction.

Everybody knows how deeply a woman loaths a co-wife, an aversion which has found expression in the Arabic word *Zarrah* (a co-wife, lit. an injury). Nothing is more repugnant to a woman than her co-wife. But in order to fulfil a prophecy of the Promised Messiah relating to a second marriage,* the respected lady who has the honour of being his wife has time and again prayed to God with weeping eyes and has often declared on oath that although her womanly instincts make her averse to it, yet she sincerely and open-heartedly desires that the words that proceeded from the mouth of God should be fulfilled so that the cause of Islam should prosper and falsehood should vanish. One day she was offering a prayer. The Promised Messiah asked her what she was praying for. She said she was praying for the fulfilment of the prophecy. He asked her how she could like a co-wife. She replied, "Come what may, I heartily desire that the words that have come from your mouth may be fulfilled, even if they involve my ruin."

Brethren, I do not see such faith even in men. How blessed is the husband and how blessed the wife whose mutual relations are so sincere and so pure; and what a pattern of paradise is the house that is inhabited by such a blessed couple.

* The prophecy referred to here is the one made by the Promised Messiah in the early days of his Mission to the effect that if certain of his cousins and other near relatives who led wicked and irreligious lives did not repent and mend their ways they would be overtaken by God's punishment. The word of God further called on them to re-establish and strengthen their connection with the holy person of the Promised Messiah by giving the hand of one of their nieces in marriage to him so that they may share the favours and blessings of God that were being showered on him. But they neither did the latter nor the former and thus sealed their own fate. The man to whom they married their niece, however, repented and turned to the Promised Messiah with humility and meekness and prayed to God for forgiveness, so that God showed him mercy and permitted him to live and prosper.

Editor.

My conviction is that a wife is in the best position to judge whether her husband is virtuous and trustful or a designing impostor. In fact, nothing can remain hidden from such an intimate companion. To my mind, one of the strongest proofs of the truth of the Holy Prophet of Arabia (may peace and the blessings of God be upon him!) lies in the fact that his most intimate and close friends who had been his companions from their boyhood, and his holy wives were sincere believers in the truth of his mission and stuck fast to that faith not only during his lifetime but also after his death. I have always held this circumstance to be a very strong evidence of the truth of the Holy Prophet (may peace and the blessings of God be upon him!)

The holy companions of the Holy Prophet were so sagacious that they were able to distinguish between the Muhammad who said *إنما أنا بشر مثلكم* "I am a man like you," and the Muhammad who said *أنا رسول الله إليكم جميعا* "I am a messenger of Allah toward you all." While on some occasions his candid companions and his holy wives talked freely and pleasantly with him and even went so far as to critically discuss his words concerning the ordinary affairs of life, and exercised their own power of reasoning before accepting his pronouncements regarding matters of worldly business, on other occasions they sat before him in an attitude of humility and respectfulness, with their heads cast down and their eyes fixed on the ground, as if they were logs of wood on which even birds could fearlessly build their nests, and believed it to be a heinous sin to raise their voice or speak with undue boldness in his presence and were so obedient and submissive that before his command they completely abandoned their own ideas, desires and customs, as if they were so many puppets without any reasoning faculty or will. Such thorough devotion and such complete relinquishment of one's egotism and self-will are impossible unless the heart is animated with a living conviction of the truth and sincerity of a heavenly messenger.

Likewise I see that the holy wife of the Promised Messiah has a sincere and firm faith in the divine mission of her illustrious

husband ; his glad tidings cheer her and his warnings fill her with fear. In short, this blessed companion has a true and sincere connexion and full concurrence with the Chosen One of God ; and similarly the more intimately his other companions know him and the closer are their relations with him, the more firmly do they believe in his sincerity and truth. The longer a man lives in his company, the more does he excel others in his love and devotion.

The magnanimity and forbearance of the Promised Messiah are also remarkable. I have seen hundreds of times that while he is sitting in his room in the second story, with doors closed as is the habit with him, engaged in writing a book or engrossed in meditation, one of his children knocks heavily at the door, saying, "Father, open the door." Immediately, he rises and opens the door. The boy enters the room, looks about for a while and then leaves the room. The Promised Messiah again shuts the door as usual, but before two minutes have passed, the boy is again at the door, pushing it with all his might and crying as before, "Father, open the door." Again the Promised Messiah quietly rises and opens the door. This time also, the boy withdraws after only peeping into the room once or twice. Again, the Promised Messiah stands up, with not a wrinkle on his face, shuts the door and once more resumes his work. But before five minutes have passed, the boy is again at the door, crying at the top of his voice, "Father, open the door." Again, the Promised Messiah quietly rises and opens the door. He does not say a word as to why he comes or what he wants and what purpose he has in coming so often and why he troubles him in that way and interferes with his work. Once I, sitting in my own room upstairs, counted that this process was repeated twenty times, but not once did the Promised Messiah utter a word of rebuke.

Sometimes, vulgar women from the neighbouring villages come to him for medical advice and knock rudely at the door, saying in their rough country accent میرزا جی، دروازہ کھولو۔
 "Mirza Ji, open the door for a little while." He rises at her call just as one rises in response to the call of a superior officer,

talks to her courteously and prescribes medicine for her. In our country, time is not valued much even by the educated classes, to say nothing of the illiterate rural population. A woman engages in meaningless conversation and begins to complain to him of her family troubles and of her treatment by her mother-in-law and her husband's sister and wastes a whole hour in this talk, but he listens to her with perfect calmness and does not say to her either directly or indirectly that as medicine has been prescribed, she has no business to stay there any longer and that she should go away and should waste his time no more. She at last herself gets tired and departs, thus ridding the room of her filthy presence.

Once a large number of country-women came with their sickly children, in order to ask him to prescribe medicines for them. Other women also came with vessels in their hands, wanting syrups and other medicines for themselves or their children. He had that day to write an important article and that article was to be written immediately. I also happened to go there and found that he was standing there active and ready like a European at his post. Five or six boxes were lying open before him and he was dispensing different medicines to different patients. This dispensing lasted for about three hours. When he finished the work, I said to him, "My Lord, this is a very troublesome business and in this way much of Your Holiness' valuable time is wasted." He replied to me most cheerfully and calmly saying, "This too is a sacred work. These are poor people. There is no dispensary here. I have provided some English and Unani medicines which I give to these people when they need them.

This is a highly meritorious work and a Muslim should not be neglectful or indifferent in this matter."

I have spoken of the repeated visits of the children to his room. Similar is his attitude towards the women-servants in the house. A woman comes to him again and again and asks for what she wants. He never says to her, "O wretched woman, why do you trouble me again and again. Why don't you take all that you want at once?"

I have often seen his own and other children sitting on the same couch with him, compelling him to gradually move to the end of the couch, and reciting to him in their childish tones tales of frogs and crows and sparrows. He listens to them with apparent delight as if they were reciting to him some lines from the well-known mystic poems of Maulana Room.

He is much opposed to the beating and rebuking of children. No matter however troublesome and naughty they are and however importunate and pressing may be their unreasonable demands and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any sign of anger.

When Mahmud was about three years old, the Promised Messiah was at Ludhiana and I too was there. It was a hot season and only a wall intervened between me and the Promised Messiah.

I woke up at mid-night and heard Mahmud crying and the Promised Messiah trying to divert him by various means. He was walking to and fro with Mahmud in his arms, but Mahmud would not cease crying. At last, he said to the boy, "Look at the yonder star, Mahmud! see how brightly it shines." The child looked at the star and was silent for a while, but he again resumed his crying and said, ابا تارے جانا "Father, I want to go to the star." How much was I pleased to hear the Promised Messiah soliloquise as follows:—

"Strange! I devised a way to amuse him, but he has found in that very thing a cause for crying." The boy went on crying until he was tired of crying and became silent, but during all this time, I did not hear him utter a single harsh word or any word of complaint.

As I have already said, the Promised Messiah is much opposed to the beating of children. I have often seen that nothing irritates him as much as to hear that some one has beaten his child. A gentleman here one day beat his son as a matter of habit. This greatly moved the Promised Messiah who sent for him and delivered a highly touching discourse. He said, "In my

opinion it is a sort of *Shirk* (attributing partners to Allah) to beat children in this way. One who does so thinks himself to be a partner with God in the bringing up and guidance of the children. When a man of excitable temper punishes a person, he goes so far in his anger that he assumes the role of an enemy and inflicts a punishment quite out of proportion to the offence committed. If a man possesses self-control and can restrain his passions, and has a forbearing, patient and cool temper, he may chastise or reprove a child to a certain extent if circumstances require it; but one who possesses no control over his temper and is hot-headed and weak-minded is not at all qualified to educate his children. Men are inclined to the punishment of children; but how much better it would have been if they had devoted themselves to offering heart-felt prayers for their welfare. The prayers of parents for their children possess particular efficacy. As for myself, I first pray for my own self that God may enable me to do a work which may manifest His glory and power in this world and that He may enable me to win His pleasure; next I pray for my wife that He may make her the solace of my eyes and that she may walk on the paths of divine pleasure; then I pray for my children that God may make them all servants of Islam; then I pray for my sincere friends, naming every one of them separately and lastly I pray for all of my followers collectively, whether I know them or not. One who is neglectful of his followers even for a moment is not worthy of being a spiritual guide of people. Real education and guidance are the work of God. To insist too much on the correction of children and to chide and check them in all matters and to keep them under constant surveillance means that we deem ourselves to be the controllers of their destinies and that we shall be able to direct them as we will. This is a subtle form of *Shirk* and our friends should avoid such a course.

“As for myself all that I do for my children is that I pray for them and adopt the ordinary means of their education, but my trust is in God. Whatever seed of goodness is in them, it will grow up in due time.”

He has given strict and written orders that any teacher in the Talim-ul-Islam School Qadian who is in the habit of beating children and does not abstain from such course must be dismissed forthwith.

Brethren, we must learn a lesson from the example of the Promised Messiah in this matter. There are in our community men who have high pretensions to morality and claim to have traversed all stages of spiritual progress, yet in the moments of excitement and for trivial reasons they become ferocious like beasts and their treatment of their children is anything but good. They look upon the beating of children as a necessity and bring forward many arguments in support of their view. I hope that now they will make a change in their conduct.

The Promised Messiah is quite indifferent to the decoration of his person or his rooms. Such is his position, through God's grace, that if he so desire, he can have his house built of marble, and his door-mat of velvet, yet so simple is the house in which he lives that a fashionable man of modern times will not like to sit there even for a moment. I have often seen the wooden bench or couch on which he sits in the summer season in the courtyard of his house. If it is covered with dust, he has never asked why it has not been cleaned, and if some one has, of his own accord, cleared it of dust, he has never noticed that it is neat and clean. In short, he is so much engrossed with his own work that he is utterly indifferent to such matters.*

When a house has had to be built for visitors and guests, he has always directed that not much money should be spent on bricks and stones and that only an ordinary house should be built which may serve the purpose for some time. A carpenter was one day

* This should not be construed to mean that the Promised Messiah did not love cleanliness. As a matter of fact he greatly loved it and exhorted others to do the same. Many incidents may be cited to illustrate his love for cleanliness. He always wore clean clothes, bathed frequently and used scent regularly. He also had all his house thoroughly cleaned and fumigated on occasions. Only he did not like to be much engrossed in this matter as do fashionable men of the day.—*Editor*.

planing boards and rafters. The Promised Messiah forbade him to do so and said that it was unnecessary and should be dispensed with.

Once he said, "God knows, we have no attachment for any house. We look upon our buildings as common to us and our friends and I greatly desire that we should be able to pass a few days together." He also said, "I greatly wish that there should be a building with the quarters of our friends on all sides and with my own quarters in the centre and that a window of my house should open into each of the surrounding houses so that I may ever remain in direct touch with my friends."

Brethren, all these things are true and facts bear witness to their truth. His house is packed with guests to its utmost capacity. It is like a boat with its full compliment of passengers. The Promised Messiah has only a small part of the building set apart for himself and he resides there as one resides in an inn, which he never looks upon as his own house.

As for his dress, he is nowadays wearing a very costly woollen garment which a worldly man will use with scrupulous care, but he is using it so carelessly as if it were a worthless piece of cloth. He will very often put the buttons of his waistcoat in the wrong holes, with the result that they at last drop away one after another. He once remarked that it was no easy thing to button up a garment, that all his buttons generally dropped off soon, and that it was really a waste of time to be always fastening up one's garment with buttons, though there were certain advantages also. As for himself, he remarked, he was even sorry that so much time was wasted in going to the privy and that it would have been well if even that time had been spent in the service of religion. He once said, "All those things which interfere in the discharge of our religious duties and in the doing of which we have to spend a portion of our time are very repugnant to me. When there is some urgent religious work to be done, I deny myself eating, drinking and sleeping until that work is finished. We are for religion and we live for religion; so nothing should prevent us from doing our duty to religion."

Once in the winter season, Mahmud, who was then only a child, put a brick bat in a pocket of the waistcoat of the Promised Messiah so that whenever he lay down on his side, it pricked him. One day he addressed Hamid Ali, his servant when I was also present there saying "Hamid Ali, I have been feeling pain in my rib for the last few days. Something appears to prick me." Hamid Ali was surprised to hear this, and began to pass his hand over his body. His hand touched the stone, and he at once took it out and said, "It was this stone which was pricking Your Holiness." Thereupon the Promised Messiah smiled and said, "O now I recollect ; a few days ago, Mahmud put this in my pocket and asked me not take it out for he would play with it."

In short, the Promised Messiah is quite indifferent to his dress. An uninformed man, seeing him sometimes dressed in a richly dress might judge him by himself and think that the Promised Messiah was fond of costly garments, but those who sit by him day and night well know his indifference to dress. One day he said, "We used to wear home-spun and home-made clothes.* Now by God's will, men bring me such garments ; but God knows that we see no difference between our present and our former dress."

He possesses such lowliness of temper, such humility and meekness that it is impossible to possess them in a higher degree. If he is himself sitting on bare floor while others are sitting on a carpet or occupy higher seats, he never so much as feels it. About four years ago, in the month of June, while his family was away at Ludhiana, I lay down and went to sleep on a couch in one of the newly built rooms in the house of the Promised Messiah. He was pacing up and down in the room. When I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, "How can I go on sleeping on a couch while Your Holiness is lying below on the floor?" He smilingly said, "I was keeping

* Before the coming of the British into the Punjab as well as in the early days of their Government people (both rich and poor) residing in the countryside used to wear clothes made from home-spun cloth.

watch over you. Children were making noise and I was trying to prevent them from doing so, lest they should disturb you in your sleep."

In the mosque he occupies no place of distinction, and a stranger cannot know him from others by any distinguishing mark. He always sits in one side of the mosque, at the right end of the first row, absorbed in deep thought.

I generally sit in the *Mehrab* (*i. e.*, central nich of the mosque) and therefore exactly opposite the door by which worshippers enter the mosque. It often happens that a stranger, who enters the door, eager to see the Promised Messiah, comes direct to me, taking me for his master, but either himself discovering his mistake or being warned by another he turns to him on whose hand he has come to swear his allegiance. In the assembly which is graced by his presence there reigns, simultaneously with an atmosphere of sublimity and sereneness, a complete absence of formality and convention. Every disciple of his thinks that he is particularly loved by the Promised Messiah and he speaks out his mind freely to him. A man may go on telling him his story for hours; he will listen to him with full attention, no matter however tedious it may be. Often the other members of the assembly get completely tired of the story and begin to yawn and show other signs of weariness, but no movement of the Promised betrays any feeling of annoyance and vexation.

When he is sitting among his friends, he never sits in a contemplative mood, with his head cast down and with his disciples making a circuit round him sitting silent like pictures on a wall. On the other hand, he freely talks with them and delivers discourses according to the occasion. Some times he so vehemently refutes the errors of the false religions that he appears like one who is attacking a formidable force of the enemy and a stranger may think that a battle is raging. His assembly is in every respect like the assembly of the Holy Prophet (may peace and blessings of God be upon him!) It was in his mosque that the Holy Prophet

held his councils and conducted other business. If a recluse, who had retired to the woods to lead a solitary life of contemplation and meditation, and to whom his own mode of life appears to be the ideal life of Godly men, had happened to come to the mosque at Medina at a time when the Holy Prophet was busy giving instructions about war and ordering his companions to clean and sharpen their arms, could that narrow-minded hermit think that the Holy Prophet was really a model of kindness and mercy and more mindful of the rights of God's creatures than any other man in the world and that he was really a mercy to the worlds as described in the Holy Quran ?

Once there came to our mosque a man who was a great admirer of the modern *Sufis*, *Pirs*, and *Sajjadah-nashins* and had been an observer of their ways and methods. When he saw men talking freely with the Promised Messiah, he was struck with wonder and said to him, "The men in your mosque are not respectful; they talk pleasantly with you." The Promised Messiah replied "It is not my way to assume gloomy and morose appearance so that men may fear me as they fear wild beasts of the forest. I hate being worshipped as an idol. I have come to destroy idolworship and not to make an idol of myself so that others may worship me. God knows that I give no preference to myself over others. In my opinion, there is no greater idolworshipper and none more wretched than a haughty man. He does not worship God; but his own self."

The Promised Messiah always uses a respectful form of address when calling his followers by their name or when addressing them. He names them respectfully even when they are absent. I have often overheard that when he is talking with his honoured wife in his house and happens to speak of any of his followers, he always mentions his name respectfully just as he does when the latter is present. He never addresses any man by the uncourteous but widely used words *Tu* (thou). It is usual with him to use the form "My brother Hazrat Maulvi Sahib" or "My Brother and Friend in God, Maulvi Saheb," in his writings. Similarly in

his conversations he always says—"Hazrat Maulvi Sahib says so and so," etc., etc., I have seen many so-called spiritual guides, the *Pirs* and *Faqirs* of our time. They think it derogatory to their dignity to mention any follower of theirs with honour. There was an irreligious and unscrupulous *Faqir* named Kesar Shah. His son, a young man of about 25, who was addicted to drinking and all sorts of irreligious practices, came to Sialkot. The late Sheikh Allah Ditta who was a man of good social position in the city and was greatly honoured by all was unfortunately a disciple of Kesar Shah. The young man put up in his house and whenever he addressed the Sheikh Sahib, he always said, "O Allah Ditta Bhai, thou shouldst do so and so." In short I have seen many *Pirs* and with them it is a sin to speak of any of their disciples with honour. But, as I have already said, during my long stay at Qadian, I have never heard the Promised Messiah addressing any man as *Tu* (thou). This is a matter to which all the members of our community, particularly those of Lahore, ought to pay special attention. I have seen that our brethren at Lahore do not mention each others' name with respect. Only recently there came a young man to Qadian and whenever he spoke of any fellow-member of the community, he always used the uncourteous form of the singular pronoun with a singular verb, as one speaks of men of low position. It is a pity that many are yet unaware how respectful conduct leads to the purification of the heart and sows therein the seed of love. They only deceive themselves when they think or affirm that they are not mutually respectful because they are on intimate terms with one another. If they desire to be members of a holy community and expect to see blessed days, they should obliterate the differences of age and should trample under foot the considerations of pedigrees and nobility of birth. They should address and treat one another with respect and even in the absence of their brethren they should mention their names with honour. Then will the following words of God hold true in their case: — وَقَرَّبْنَا مَائِي صِدْرَهُمْ مِّنْ غُلٍّ

"And we shall purge their hearts of all malice," and God will make them witnesses for men and reformers for the world.

The mosque is the place where men generally come to see him. He says the five daily prayers in the mosque along with the congregation, and unless illness prevents him from doing so he exhorts others also to do the same. He has often said that nothing grieves him more than not to be able to say the prayers with the congregation. I remember when very few visitors came to Qadian, he often said how glad it would be if there be a number of men of his own community along with whom he should say the five daily prayers; and he used to say that he was praying for that end and hoped that God would hear his prayer. Now with the grace of God not less than 80 or 90 members of our own community attend the five daily prayers.* Having said the obligatory prayers (*i. e.*, *فريضة*) he immediately retires to his house and engages himself in writing. After the sunset prayers, however, he often stays in the mosque where he also takes his meals along with his friends and retires to his house after saying the *Isha* prayers. He takes the midday meal also with his friends in the mosque. At that time also he occasionally delivers a discourse on some subject or other.

Every movement of his shows that he has no desire for fame or honour. He appears in public only in obedience to the command of God. He once said, "If God should give me an option to choose between solitude and public life, I swear by Him that I shall prefer the former. I have been dragged into public life against my will. Who besides God knows the pleasure that I derive from solitude? I lived a life of solitude for about 25 years and never even for a moment desired to occupy a chair in the *Darbar* of fame. I have been ever averse to mixing with men, but have been forced to do so by the command of God. It is in obedience to God's command that I come outside and sit among men or go out for a walk."

He always answers mildly to questions about religion and about his own claims, no matter however rudely one speaks to

* It was in 1900. Nowadays, *viz.*, in 1924 the number of Ahmadi Mal adults at Qadian who attend the mosque is about 1,000.—*Editor*.

him on these subjects. His endeavour is to coolly bring his point home to the enquirer. One day there came to our mosque a man from Hindustan (*i. e.*, the U. P.) who was proud of his learning and professed to have seen much of the world. He spoke very insolently to the Promised Messiah concerning his claims and shortly after commencing his conversation with him, said to him, "You are a liar. I have seen many such impostors and carry many deceivers like you under my arms." Though he went on speaking very insolently, yet there appeared not a wrinkle on the face of the Promised Messiah. He listened very calmly and when it was his turn to speak, he replied to him very mildly and coolly.

(To be continued.)

SALVATION VII.

[TRANSLATED BY M. SHER ALI, B.A., FROM A LECTURE DELIVERED BY HIS HOLINESS HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD, KHALIFA-TUL-MASIH II, ON THE OCCASION OF THE ANNUAL GATHERING OF THE AHMADIYYA COMMUNITY, HELD AT QADIAN ON THE 28TH OF DECEMBER 1922 AND CONCLUDED ON THE 27TH AND 28TH OF DECEMBER 1923.]

Refutation of the Transmigration Theory.

The second objection raised by the upholders of the transmigration theory was that if it were not admitted that the inequality in the conditions of men was due to their previous deeds, it would mean that God was not just. The reply to this objection is that if the souls were independent existences which were laid hold of by God and put into the bodies of men, then indeed this inequality in the conditions of men would be a reflection on God's justice. But if souls are evolved out of the human body and the soul of the son springs from the seed of the father, then it is but natural that the former should possess the same powers which the latter possessed and should inherit the same conditions in which the latter lived. This involves no injustice, and as this is in perfect consonance with reason, it is foolish to raise objections against it.

Again, as I have already shown, every disadvantage from which a man suffers is taken into account by God at the time of retribution of deeds. Hence when God rewards a man even for the worldly troubles which he suffers, there can be no ground for objection on the score of inequality in the conditions of men.

The third objection was that everything in this world has a cause, hence this inequality must have also a cause and if the deeds of men in their previous births are not the cause of this inequality, what other cause can there be ?

The answer to this question is that for human advancement, it is necessary that everything in this world should have the power

of both receiving and exercising influences. If the things of this world should cease to have these powers, the whole universe must come to an end. Hence under this law, every child that is born is influenced by the condition of its parents. Hence the reason why one child is different from others is that the conditions of their parents are different. Both the man who takes poison and the man to whom poison is administered die of the poison. Similarly, every child inherits the powers of the parents of whom it is born. If the source from which the child derives its faculties is weak, the child is weak, and if that source is strong, the child is strong.

The fourth objection was that sometimes it happens that a man dies without finishing his work and his labour is wasted. If this is not due to the deeds performed during the previous births, why does God make a man do things which bear no fruit.

The reply to this question is that God does not cause a man to die by any special command. Man dies by disobeying the laws of nature or by falling a prey to them unconsciously. Islam, however, teaches that if a man dies leaving some good deed unfinished, that deed is put down to his credit, and he is rewarded for it even though he passes away without bringing it to an end. In his sayings, the Holy Prophet (may peace and the blessings of God be upon him!) speaks of a man who committed many sins and then felt a desire to repent. He had killed 99 persons. He went to a learned man and asked him whether he could have his sins forgiven him by repentance. Receiving a reply in the negative, he killed that learned man also, thus bringing the total to 100. He again felt compunction and thought that his repentance might be accepted. He learnt of a holy man who lived at a certain place and in order to consult him, he started toward the place where the holy man lived. But in the way he died. There arose concerning him a dispute between the angels of hell and the angels of heaven. The angels of hell said that he had died before making repentance and therefore he should go to hell, while the angels of heaven said that as he had started to make repentance, he should go to heaven. Thereupon Allah said, "Measure the distance from

both sides. If he had travelled more than half the distance and was nearer to his destination than to the place from where he had started, he should be made to enter heaven, and if the case was reverse, he should be sent to hell." Then God caused the distance to his destination to contract and therefore he was made to enter paradise.

This is a parable and it does not mean that the earth was literally made to contract. It means that God included him among those who repent and made him an heir to paradise. Hence God will reward a man even for deeds which he has commenced but which he has not been able to complete. His work will not go in vain.

The *fifth* argument advanced in support of the transmigration theory was that the spirits of dead men when summoned to this world by mediums have borne testimony to the truth of the theory. But it is wrong to suppose that departed spirits can be summoned in this way. Man possesses a certain spiritual power which when exercised in a particular way makes him see wonderful things. It is through this power that when some men turn their attention to the summoning of spirits, the latter seem to appear to them and sometimes it appears that they see their real forms, but really no spirit comes to them. For it has been experienced that spirits were summoned at different places at one and the same time; and at all places the same spirit made its appearance and answered the questions put to it. Similarly, it has been experienced that the same spirit gave one answer to the follower of one religion and another answer to the follower of another religion. If the spirit really came, it ought to have appeared at one place only, when summoned at various places; and similarly one spirit ought to have given one answer only. Hence it is evident that the statement that departed spirits actually appear to certain mediums is based on a misunderstanding and one's own fancy is taken for a spirit.

Objections against the transmigration Theory.

Having dealt with the principal arguments of the upholders of the transmigration theory, I will now take the theory itself and see whether it is not exposed to any objection.

It does not stand to reason that by refuting one thing another thing should be established of itself. If one thing is capable of many explanations, and we expose the falsity of one explanation, it does not mean that any other explanation is true. Hence if the transmigration theory is to be shown to be true, its truth must be demonstrated by direct evidence. Its truth cannot be established merely by trying to show the falsity of other alternative theories or by raising objections against them. But we see that no direct evidence is produced to show the validity of the transmigration theory. All that its supporters do is that they attack other theories and think that by so doing they are establishing the truth of the transmigration theory. The fact is that if we consider the theory in the light of reason, observation and the practices of the Hindus themselves, we find it to be utterly absurd.

Firstly, in spite of the Hindu theory that this world is a place of miseries and that to be released from it is salvation, we see that if any member of the Hindu community dies they mourn over his death; while considering that this world is a place of miseries and that to get rid of it is the object of man, they ought to rejoice at the death of their brethren for they have passed one stage. They should particularly rejoice at the death of their children as they have passed their life without committing any sin. The lamentations of the Hindus for the dead, however, show that on the one hand they consider these cases as effects of the laws of nature and on the other hand they are ready to support the transmigration theory with great vehemence. Thus their own conduct belies their professed beliefs.

Secondly, according to the Hindus salvation means separation from this body, because happiness and pain can be realised only through the body. Thus the coming of the soul in this body is a punishment. According to their teachings, when a man is in an inferior stage, he has to pass through a series of births and when he progresses, he gets rid of these. Yet it is wonderful that in spite of this the Hindus long to have children. Thus on the

one hand they regard the coming of a soul in this world as a punishment and on the other hand they desire that there should be some prisoners in their houses too. So by desiring for children they wish that souls be involved in trouble.

Thirdly, another objection which may be raised against the doctrine of transmigration is why were the souls made to enter the bodies for the first time? What kind of justice was it to entangle them in the cycle of births and rebirths. Hindus cannot say that it was man who was created first and that the state of man is a good state; for according to them souls can be at rest only when they are not put in any body and are free from the feeling of pain; hence to be sent to this world is a punishment even if it be in the shape of man. Why were then souls subjected to this punishment without any fault of theirs.

Fourthly, another question which arises from a belief in transmigration is whether God put all the souls into the bodies of men at one and the same time or whether He sent them to this world gradually? If it be said that first of all, all souls were put into the bodies of men and that afterwards the souls which committed sins were put into the bodies of the other animals, the assertion is belied by history. History shows that human generation is increasing day by day. The population of today is more numerous than it was a thousand years back, and similarly the population of a thousand years ago was greater than that of two thousand years before. So it is absolutely wrong to say that in the beginning all souls were put into human bodies at once. If it be said that souls are sent into this world slowly and gradually it is incompatible with the Hindu idea of justice. For all the souls coming for the first time into this world should be equal in their circumstances and conditions. But of those which were sent later some must have been born in the houses of rich persons and others in the houses of poor men which according to the Hindus is an act of injustice.

Fifthly, the doctrine of transmigration is opposed to observation. We see that there is such an immense number of

creatures in the world that if they were all made men, there would not be left even a thousandth part of an inch on the surface of the earth; nay, if their bodies were placed one above the other they would create miles of high mountains. So if it is true that first of all, all the souls were put into the bodies of men and afterwards they were turned into other animals on account of their sins, how could such a large number of men live in this world at a time. There could not be space for them even to stand. But if it be said that they came in this world gradually, we have already shown that such an assumption involves inequity on the part of God and in this case the Hindus have to answer the same charge of injustice which they call upon others to answer.

Sixthly, science tells us that the earth was first inhabited by the lower animals. Gradually came the higher animals and last of all came man. This view is quite consistent with reason. For we observe gradual evolution in nature and the view that it was man who was created first and that the lower animals came afterwards being opposed to the principle of evolution must be rejected. We do not believe in Darwin's theory nor do we hold that man was created out of some other animal; but there is no denying the fact that it was only gradually that the earth was made fit for man to live on. So it was necessary that first of all there should have been created such lower animals as could live in the unpurified air. But if it were the lower animals that were created first, the doctrine of transmigration falls to the ground; because in this case it shall have to be admitted that when God brought forth souls from the Salvation House He first of all put them into the bodies of lower animals which is highly unjust.

Seventhly, the doctrine of transmigration is refuted by its own principles. For it is considered that sin is the cause of all the difference in the world. That is why one is poor and another is rich, one is wise and another is foolish, one is handsome and another is ugly. But when we look into the matter minutely we find that it is rather this difference that creates sins. When a

person has not got a certain thing which another person is in possession of, he begins to covet it and is therefore guilty of greed and jealousy which in their turn lead him to commit theft, murder, adultery, etc. But if in the beginning all persons were of the same appearance, sense, wealth, and honour as alleged by the advocates of the transmigration theory, how did sin come into existence? How could one man feel jealousy or anger against another?

Eighthly, if the doctrine of transmigration is right, it shall have to be admitted that all the miseries that men undergo are as a punishment for their past actions. If this is true, it follows that he who is wealthy in the present life must have been a very virtuous man in the previous life and he who is involved in miseries must have been a very sinful and impure man in the former birth. Accordingly, the Hindus believe that the widowed women, the blind, the lame and the poor are all undergoing the punishment of their past deeds. But we know that all reformers that have ever lived in this world, call them prophets, heavenly messengers or *avatars*, had to suffer different kinds of hardships and troubles. Take the case of the Hindu *avatars*, such as Rama Chandra and Krishna. They had to suffer severest kinds of hardships, and according to the doctrine of transmigration it shall have to be admitted that in their previous birth they had led a very wicked life. But can any wise man believe that all those who came to reform were without exception wicked men in their previous lives? The verdict of reason is that we must reject the doctrine as false which imputes guilts to them in their previous births rather than hold that they had been leading wicked lives.

Ninthly, we find that many kinds of animals are becoming extinct. If the doctrine of transmigration is true, then it means that some kinds of sins are no longer committed, while as a matter of fact we see that many new kinds of sins are coming into existence in the world.

Tenthly, the Hindus complain that on account of the scarcity of fodder and the slaughter of cows the number of cows is decreasing day by day and they hold the Government to be

responsible for this state of things. But if it is true that some souls take their re-births in the bodies of cows under the laws of transmigration, then there is no reason why the number of cows should decrease on account of their slaughter by men. When the deeds of the souls demand that they should assume the bodies of cows, then in the first place no body should have the power to kill the cows. But if it is possible to kill them, then the souls should be re-born in the bodies of cows as soon as possible and at places where cows are slaughtered in large numbers, their progeny should multiply and they should give birth to their young ones at quick succession. But such is not the case. The animals that are slaughtered do not return to this world to complete their term but disappear somewhere.

In short, the doctrine of transmigration is quite opposed to reason and the laws of nature. We see that the believers in this theory have admitted very many things contrary to reason, such as a sensible man cannot but deplore. Some Buddhists believe that Buddha has come to this world many a time in different forms. Four times he took the form of Brahma, twenty times that of Indra, once that of a hare, 83 times that of a Sanyasi, 58 times that of a king, 24 times that of a Brahman, once that of a gambler, 18 times that of a monkey, 6 times that of an elephant, 11 times that of a deer, once that of a dog, 4 times that of a snake, 6 times that of a rat, once that of a frog, two times that of a fish, 45 times that of a tree, twice that of a thief, and so on. This history of Buddha is on the very face of it extremely ridiculous and deplorable. The attribution of such a dark history towards a virtuous and pious saint is all due to the doctrine of transmigration, otherwise it was impossible for anybody to be so impertinent. If it be said to such persons as hold this belief that their father was a pig, they would at once begin to fight; but they are not ashamed of calling a great saint by such names.

LIFE OF THE HOLY PROPHET FROM THE CALL TO THE FLIGHT OF THE FAITHFUL TO ABYSSINIA.*

(BY MIRZA BASHIR AHMAD.)

Flight of the Muslims to Abyssinia.

When the persecution of the Muslims reached its climax and there seemed no slackening of efforts on the part of the Quraish against Islam and its Holy Founder, the Holy Prophet asked his followers to migrate to Abyssinia which is a mountainous country in the east of the great continent of Africa and stretches along the western coast of the Red Sea. The country was governed then as at present, by a Christian dynasty of Kings, the ruling member of which was known as the Negus or *Najjashi*. Accordingly in the month of *Rajab* in the fifth year of Hijra eleven men and four women migrated to Abyssinia, the chief among them being, Osman-bin Affan, and his wife Ruqayya, daughter of the Holy Prophet, Abdur Rahman-bin-Auf, Zubair-bin-Al-Awwam, Abu Huzaifa-bin-Utbah, Osman-bin-Mazun, Musab-bin-Omar and Abu Salma-bin-Abdul Asad. Strange to say that as it appears from these names the greater number of these refugees consisted of those who belonged to the powerful clans of the Quraish, while the weaker Musalmans seem to be comparatively fewer. This leads us to think that even the Musalmans belonging to the powerful clans were not safe from the persecution of the Quraish, and secondly that the poor and the helpless among the Musalmans especially the slaves were too weak and poor to even emigrate to Abyssinia. After travelling to the south the party of the refugees reached Shuaiba where they found a ship ready to set sail to Abyssinia. The refugees peacefully embarked and the ship began its voyage to the west. The Quraish who were much exasperated, rode in the pursuit of the Muslims but on reaching the coast they found, to their dismay, that the ship had already set sail. They returned, therefore, to Mecca without accomplishing their evil intention. The refugees reached Abyssinia and began to live very peacefully in their new home, because they felt that they were no longer under the iron-heel of the Quraish.

*Translated from Urdu by M. Ali Muhammad, D. A. C. B. I.
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A rumour about the conversion of the Quraish to Islam and the return of the emigrants.

The party of the refugees had not enjoyed any long sojourn in Abyssinia, when a rumour reached them to the effect that the Quraish had embraced Islam and thus there was complete peace and accord at Mecca. Naturally this news gladdened the hearts of the exiles, most of whom immediately started back for their native land. When however, they reached the neighbourhood of Mecca they found to their utter disappointment and bewilderment that the report was entirely false and was purposely set afloat to entice back the helpless emigrants. When the refugees heard it, they were greatly perplexed and found no other practical alternative but either to enter the city under disguise or seek the protection of some powerful personage in the city. This event took place in the month of *Shawwal* of the fifth year.

It may be asked here why this false report got circulated? In this connection it must be remembered that a rumour is a rumour after all, and it is not at all necessary that it should be based on some true grounds. It is our daily experience that several rumours get afloat without having any true source as their origin. We can safely assert, therefore, that this report was no better than a piece of falsehood, which was designedly given currency to by the Quraish to entice back the Muslims and put them to further trouble at Mecca. We cannot however say with certainty that the report was altogether groundless, for we find a tradition in Bukhari which may give a clue as to the probable cause of this rumour. Bukhari relates that once the Holy Prophet was reciting the Sura known as "The Star" ﴿ٱلنَّازِعَاتِ﴾ in the courtyard of the Ka'ba, where besides a number of Muslims, some of the leading Quraish were also present. When the Holy Prophet finished the recitation of the Sura he prostrated himself on the ground and following his example both the believers and the non-believers prostrated with him." From another tradition we learn that this event took place in the sacred month of *Ramazan* in the fifth year of prophethood, i. e., from one to sixty days earlier than the time

when Abyssinian refugees came back to Mecca. Now Bukhari is silent as to why the unbelieving Quraish fell prostrate on the ground along with the Muslims, but to a thoughtful mind the reason is not far to seek. It appears that when the Holy Prophet recited the Sura $\text{سُورَةُ الْاٰنْكَارِ}$ which describes in a very majestic and awe-inspiring style the doctrine of the unity of God, His Omnipotence and His glory, etc., and which warns the Quraish of the consequences of their disbelief and their machinations against the Muslims and reminds them of the sad and woeful end of their predecessors who had opposed the previous apostles of God and which lastly ordains them to fall down prostrate before their Lord, Allah the Almighty, it produced such a magical effect on them, that when the Holy Prophet and his followers prostrated themselves on the ground, they could not help falling on the ground likewise. And no wonder. It has been experienced that sometimes even an atheist begins to invoke the help of God when overtaken by a sudden and unexpected calamity. How could then the Quraish who were after all believers in God refrain from prostrating themselves before the Almighty when they heard such an eloquent and awe-inspiring recitation concerning Him. It is obvious, however, that the effect produced under such circumstances is often very transitory and the doer of such an act often falls back to his former condition as soon as the spell is over. Similar was the case with the Quraish, who, though they had prostrated themselves in the leadership of the Holy Prophet under the impulse of the moment, were as idolatrous after the prostration as before. In short, it is possible (though when we consider the dates it seems highly improbable) that when the refugees in Abyssinia received the news of the joint prostration of the Quraish and the Muslims, they did not tarry to make any further investigation but hastened to return to Mecca in their joy, but they learnt the truth when they arrived in the neighbourhood of Mecca.

The cruelties of the Quraish, however, were ever on the increase and they became all the more anxious, nay impatient to root out Islam and trample under their feet the helpless Muslims. For instance, it is related that Osman-bin-Mazun who was one

of those who had come back from Abyssinia and who had entered Mecca under the protection of a Meccan chief once saw certain believers being cruelly tortured by the unbelievers. Thereupon Osman went straight to the chief whose protection he enjoyed and said to him, "I do not wish to live under your protection any longer for I cannot bear that other Muslims should suffer tortures and I should remain safe on account of your protection." After he had left his protection, one day, when he was sitting in a company of unbelievers, a poet began to recite his verses, one of which ran as follows:—

(لا كل شيء ما ذل لاله باطل) و لا نعيم الا مصالة رائل

"Everything is perishable except God and every blessing will at last come to an end." Thereupon Osman said "This is wrong, for the blessings of Paradise never come to an end." As poets were held in great honour by the Arabs, the poet exclaimed, "O noble men of Mecca, guests were not disgraced in this way among you before." Being enraged at this an unbeliever struck Osman a severe blow so that one of his eyes was permanently injured. The man who had formerly given Osman his protection was also sitting in this company. He said to Osman "See what has been the result of your leaving my protection." Osman said, "If my eye has been injured in the way of Allah I do not care a bit. Nay, my other eye is also waiting for the time when it should receive a similar injury in the way of God."

Such incidents became only too common in the city and the Musalmans were in constant dread of a general rising of the Quraish against them. The Holy Prophet, therefore, again ordered the faithful to migrate to Abyssinia and so the Musalmans again began to secretly migrate to the land of their former refuge one by one, or by twos and threes, till their number swelled to a hundred or so. This is called by some of the historians as the second emigration to Abyssinia.

Unsuccessful Deputation of the Quraish to the Court of Najjashi.
(6th year after the Call.)

The anger of the Quraish knew no bounds when they found the Muslims slip away quietly from among their midst, and lead

a peaceful life in Abyssinia. They organised a deputation, therefore, consisting of Amr-bin-al-Ass and Abdullah-bin-Rabia who were two eminent persons in the city of Mecca. With them the Quraish sent valuable presents for the Najjashi and his courtiers, so that the refugees might be brought back to Mecca and put to worse tortures. When the deputation reached Abyssinia they first approached the courtiers and presented them the gifts they had brought for them. Then through the courtiers they obtained access to the court of Najjashi, and offered to him their presents. After this preliminary ceremony, they addressed the king saying, "May it please Your Majesty to know that a number of our townsmen having foolishly given up the faith of our forefathers and shaped out a new one of their own, have caused a split in the community and have put the country in a state of unrest and turmoil. A party of these mischief-mongers are now fugitives in Your Majesty's dominion, and we have come here to take back these men to our native land. We trust, therefore, that Your Majesty would be graciously pleased to deliver them up to us and send them back to Mecca." The courtiers who had been previously bought over, seconded them and recommended their petition for acceptance. The king answered "I cannot promise anything until I have heard the other side." The Muslims were, therefore, summoned to the court and were questioned by the Najjashi as to the teaching of their new religion. Jafar-bin-Abu-Talib acted as spokesman of the Muslims and said "Your Majesty, we people were plunged in ignorance, practised idolatry, ate the flesh of dead animals, committed murder and other dark and sinful deeds, paid little regard to blood relations, were cruel to our neighbours and the stronger among us confiscated the property of the weaker. Such was the state of our moral degradation, when God raised a prophet from among us, whose lineage we know full well and whose truth and honesty is known to every one of us. He taught us the Unity of God and stopped the worship of the false deities. He enjoined upon us the practice of truthfulness, honest regard for blood relations and the good treatment of our neighbours. He forbade us to do evil deeds, tell lies, and confiscate the property

of others and to shed blood. We accepted him and followed him. But our brothers have on that account turned against us, have persecuted us and heaped all sorts of troubles on our heads. They would fain compel us to give us the new faith but we migrated and have taken refuge in Your Majesty's country. We hope, therefore, that Your Majesty will not hand us over to our enemies." The king asked Jafar to recite a portion from the Qur'an, which he did as follows, "Remember thou the merey of thy Lord which He showed to His servant Zacharias when he called on his Lord in humility saying 'My Lord, my bones have become weak and the hair of my head has grown grey but my Lord I have never been unsuccessful when I called on thee,'" etc. When the Najjashi heard this recitation tears began to flow down his cheeks and he said, "By God, this revelation has come from the same source from which came the revelation of Jesus Christ." Having said this, the king ordered the Quraish to go back, for he was not prepared to deliver up the refugees to them. He also rejected their presents.

But the deputation could not so easily be silenced. The following day Amr-bin-al-Ass again got access to the court and tried to poison the king's ears against the Muslims on account of their belief concerning Jesus Christ. The king again sent for the Muslims, who grew apprehensive lest Amr should this time be successful in his design because of their belief that Jesus Christ was only a human being and not the son of God, but they fearlessly went to the court and when the king enquired of Jafar as to what was their belief concerning Jesus Christ he respectfully but boldly made answer, saying "We do not believe in the God-head or sonship of Jesus Christ, but we look upon him as a righteous servant of God and His prophet, who enjoys His grace and nearness. He came into this world through the word of God brought down by the angel to Mary." The king heard this and, to the great amazement of all, picked up a piece of straw from the ground and exclaimed that the difference between his belief concerning Jesus Christ and that of the Muslim was little more

than that blade of grass. The bishops of the court became very angry at this, but the Najjashi did not care a bit for them and the deputation returned without accomplishing anything.

After this the emigrants lived peacefully in Abyssinia for a long time. Many of them, however, came back to Mecca sometime before the flight of the Holy Prophet to Medina, while some of the party stayed there till the Holy Prophet had left Mecca for Medina, and the battles of *Badr*, *Ohud* and *Ahzab* had been fought, returning to Arabia at the time when the Holy Prophet was coming back to Medina from Khaibar.

Of the time when all the refugees were still in Abyssinia, it is related that once the Najjashi had to go on a war with a neighbouring ruler. Thereupon the Musalmans held a council among themselves and decided that they should help the Najjashi and fight on his side. Accordingly they sent one of their party, *i. e.*, Zobair-bin-Alawwam to ascertain the situation of the war. Zobair crossed the Nile and went to the battlefield and soon brought back the news that God had made the armies of Najjashi victorious over his enemy.

Bukhari relates on the authority of *Ayesha* (May God be pleased with her) that when the second emigration of the faithful began to Abyssinia and many of the Musalmans had migrated, Abu Bakr also left Mecca with the object of emigration. On his way he was met by *Ibnud Daghna*, the chief of Qara tribe near Bark-ul-Ghimad. "Where are you going?" said Daghna, to which Abu Bakr replied "My tribe has forced me to leave the city and so I have made up my mind to migrate to a land where I might be at liberty to worship the Lord as I like." "A person like you," said Ibn-ud-Daghna, "must not leave the city, nor the people should turn you out from it. Come I take you under my protection, go back to Mecca and worship thy Lord as thou pleaseth." Abu Bakr came back to Mecca under the protection of Daghna, who admonished the Quraish chiefs for having turned out a man of so rare qualities from their city. Abu Bakr then stayed on in

Mecca and made a small mosque in his house for his own use where he would say his prayers and read the Holy Quran.

As he had a very tender heart, so whenever he recited the Holy Quran, he would begin to shed tears which produced a very deep effect on the observers particularly the women-folk and the children, who were comparatively free from religious prejudices. Besides, as Abu Bakr held a very honourable position in the city, he gradually began to attract people towards Islam. When the Quraish saw this state of affairs, they complained to Ibn-ud-Daghna, that as Abu Bakr recited the Quran with a loud voice, their women and children and other weak persons were poisoned in favour of the new faith and that therefore he should prevent him from reading the Quran loudly. He (Ibn-ud-Daghna) tried to do so, but Abu Bakr refused to comply with this request of his, and told him plainly that if he was afraid he might withdraw his protection from him, but on no account would he leave the recitation of the Holy Quran.

(To be continued.)

THE KHALIFA-TUL-MASIH'S DEPARTURE FOR ENGLAND.

His Holiness the Khalifa-tul-Masih, Head of the Ahmadiyya Community, has decided to proceed to England in order to study the missionary outlook in the Western Countries so that he may be able to shape a permanent missionary policy for the West. The present time is considered to be the most suitable for such a visit on his part, because on account of the great Empire Exhibition which is being held in London in these days, England has attracted men of all nations, creeds and classes in large numbers which presents a unique opportunity for studying the conditions of the different peoples of the West.

The Khalifa-tul-Masih is leaving Qadian on the 12th of July and will be accompanied by a staff of 10 persons. The party will leave Bombay on the 15th by S. S. *Africa* the Italian line.

His Holiness will break journey at Port Said in order to pay a short visit to Egypt, Palestine and Syria and is expected to reach England in the third week of August. He will stay in England for about 8 weeks and will probably put up in some house in South Kensington. He is expected back in the beginning of November.

We pray to God that He may make this visit of the Khalifa-tul-Masih to the West a means for the victory of the truth and may bring him and his party back to Qadian safe and sound.

It will not be out of place to mention here that in the last week of September 1924 there will be held in London a Conference of Religions and His Holiness, the Head of the Ahmadiyya Community, has also been asked to send a paper on Islam to be read in the Conference. Hazrat Khalifa-tul-Masih has accordingly written a paper and it has already been despatched to the Secretary of the Conference Committee in London. The paper deals with the teachings of Islam as interpreted by the Ahmadiyya Movement.

THE BAHAI NEWS.

ANSWER TO OUR QUESTIONS.

Our readers will remember that in our May number we published certain questions on behalf of our brother Sayyad Zain-ul-Abideen with respect to the history of the Bahai literature. These questions were put in a most definite and unmistakable form and no one who cared to give them a perusal could remain in doubt as to their meaning. They were meant to elicit informations from the Bahais concerning the works of Sayyad Ali Mohammad, Mirza Husain Ali and Abbas Effendi. Particular attention was drawn to the *Kitab-ul-Aqdas* of Mirza Husain Ali Nori which contains the Bahai law that is said to have abrogated the law of Islam. It was further asked to provide information as to the dates when the different works of the three above-mentioned personages were written and when they were first published, etc., etc. Now in answer to these questions it was expected that our Indian Bahais would give us some positive information which may help us in forming a definite opinion about the leading books of the Bahai literature. It was not meant to know the names of the books written by European or American writers about Bahaism nor was it desired to obtain information concerning the works of the Bahais written in support of the Bahai cause. The questions were absolutely confined to the books written by the founders of the Bahai Movement, i. e., the Bab, Baha Ullah and Abdul Baha. For it is obvious that unless one studies the original works of the founder of a movement and bases one's investigation on first-hand information one cannot expect to find out the truth about a claimant. Other books may help in the matter but they cannot stand for the works of the founder of the movement himself. The questions relating to the dates of the writing and publication of these books were meant for the purpose of forming an opinion as regards the evolution and development of ideas in the minds of the founders of the Bahai Movement. It was further desired to know whether, if considerable time was allowed to pass between the date of the

writing of a book and its first printing and publication, any arrangement was made to ensure that the original text should remain intact. Lastly particular mention was made of the *Kitab-ul-Aqdas* which contains the Bahai law because unless we study the law which is to regulate our conduct in future we cannot decide whether the law which is said to have come to abrogate the existing one is superior to and more perfect than the latter and whether there was any defect in the old law which the new one proposes to remove. Unless one is enlightened with regard to this point one cannot be expected to welcome any new dispensation. As a matter of fact the most important duty of him who claims to have brought a new law for mankind as well as that of his followers is to put before the world the new code of law in accordance with which men are called upon to regulate their conduct. If the law is held back and kept hidden from the seekers after truth talks of this and that can serve no purpose. We see that when the Quranic Law was revealed to the Holy Prophet (peace and the blessing of God be upon him) it was the chief, nay almost the only, weapon by means of which the Musalmans fought their way through a thousand hostile elements and which they held aloft as a torch to light up the way for the belated wayfarers. They were proud of the Holy Quran and were proud of calling men to it for in it they saw the only way for the salvation of mankind. It was a treasure which was meant to be put before the people and not to be kept away from them. Under the circumstances it is amusing to find the Bahais exhibiting shyness in putting before the public their Book of the Law which, they say has come to abrogate the Holy Quran. With this brief note we publish the letter of Professor Pritam Singh, M. A., Editor of the "Herald of the East" which we have received in answer to the questions published in our issue of May last and we leave it to the reader to decide whether Mr. Pritam Singh has given us any definite information with regard to the matter in hand.

One thing more must be made clear. Mr. Pritam Singh says that he has been "in touch with the Bahai Movement for many years past." This should not be taken to mean that he is a

disinterested party that is he is only interested in the movement as a non-Bahai, for as a matter of fact Mr. Pritam Singh is a confirmed Bahai and is a regular propagandist of the movement, being the Editor of the "Herald of the East," Cawnpore (formerly "The Bahai News," Rawalpindi) which is a Bahai Missionary paper. Professor Pritam Singh writes :—

The Editor,

"The Review of Religions,"

Qadian,

District Gurdaspur.

Dear Sir,

I shall feel grateful if you will kindly publish this letter in the June number of your esteemed Journal.

I have been in touch with the Bahai Movement for many years past. I do not know much Arabic but I have read some books in Persian as well as in English and Urdu.

The questions raised by the enquirer are very unimportant ones. Researches on the subject reveal a mass of literature to which students may be referred. There is a book called "Materials for the Study of Babi Religion" by E. G. Browne of Cambridge published a few years ago, which may be referred to with advantage. Taraporevala of Bombay sells that book.

The Bahai Publishing Society of Chicago, Post Box 283, can supply any number of books on the subject. There are Bibliographies at the end of many books published in the United States of America and England. Only lately an American Publisher, Brentano of New York, has published a book called the Bahai Scriptures, which is a collection of the works of Abdul Baha and Bahá'ollah—a very valuable book indeed. Khwaja Hasan Nizami of Delhi has translated a work of Bahá'ollah into the Urdu

language. Nukta-tul-Kaf of Haji Mirza Kashani throws light on the life story of the Bab. Only very recently Janab Avarah has published a book on the history of the movement in the Persian language. Copies will be available in Bombay and in Agra shortly.

The unnecessary details about dates, etc., can be filled in by the enquirer himself, once he begins the study in the proper manner.

Yours sincerely,

Pritam Singh, M. A.,

College of Commerce,

Cawnpore.

The 29th of May 1924.

The Ahmadiyya Movement.

The Ahmadiyya Movement which was founded by Ahmad (1836—1908) the Promised Messiah and the Prophet of the latter days and which has its Headquarters at *Qadian*, Punjab, India, stands in the same relation to Islam in which original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions :—

- (1) THE AHMADIYYA MOSQUE,
63, MELROSE ROAD,
Southfields Putney,
S. W. 18, London (England).
- (2) ALMASJID,
4448, WABASH AVENUE,
Chicago,
United States of America.
- (3) THE AHMADIYYA MOVEMENT,
C/o AMERICAN EXPRESS CO.,
Charlotten Strasse 55,
Berlin, W. 8, Germany.
- (4) THE AHMADIYYA MOVEMENT,
COMMERCIAL ROAD,
Salt Pond,
Gold Coast, West Africa.
- (5) THE AHMADIYYA MOVEMENT,
ROSE HILL,
Mauritius.
- (6) THE AHMADIYYA MOVEMENT,
SHARBA KHALIJ ALNABRI,
Cairo,
EGYPT.

The following useful books can be had from the Manager,
"Book Dépôt Ta'rif-o-Isha'at," Qadian, District Gurdaspur,
Punjab, India—

	Rs. A.P.
1. The Teachings of Islam, a philosophical discussion of the teachings of the Holy Quran, by the Promised Messiah, pp. 196 (bound) ..	1 12 0
2. Ahmad, the Messenger of the Latter Days, a brief account of the life of the Promised Messiah, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor of the Promised Messiah, pp. 68	0 8 0
3. A Present to Kings, an epistle to H. E. H. the Nizam of Hyderabad, by the second successor of the Promised Messiah, explaining the need and object of the Ahmadiyya Movement, pp. 89	0 8 0
4. What the Ahmadiyya Movement has done for the Government, by M. Sher Ali, B.A., pp. 20 ..	0 2 0
5. What distinguishes Ahmadees from Non-Ahmadees, by M. Sher Ali, B. A., pp. 11 ..	0 2 0
6. The Message of Peace, a way to bring about peace between Hindus and Muslims, the last writing of the Promised Messiah, pp. 36 ..	0 2 0
7. The Will of the Promised Messiah, a prophecy of his death and directions for his followers, by the Promised Messiah, pp. 32 ..	0 2 0
8. Islam and other Faiths, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor of the Promised Messiah, pp. 42 ..	0 6 0
9. Ahmad and his Teachings, selections from the writings of the Promised Messiah, pp. 400..	1 8 0
10. The Future of Turkey, by Hazrat Khalifa-tul-Masih II	0 4 0
11. Islam <i>versus</i> Civilization, by Hazrat Khalifa-tul-Masih II	0 2 0
12. The Turkish Peace and the Muslims' Duty, by Hazrat Khalifa-tul-Masih II	0 4 0
13. The Islamic Mode of Worship (illustrated) ..	0 8 0
14. Non-Co-operation and Islam, by Hazrat Khalifa-tul-Masih II	1 2 0
15. A Present to the Prince of Wales, being an Account of the Claims, Teachings and the Work of the Promised Messiah and a Call to Islam, by Hazrat Khalifa-tul-Masih II, bound ..	3 4 0
and unbound ..	2 0 0

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Editor : MIRZA BASHIR AHMAD, M.A

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What we expect from our readers.

From our readers we expect the following :—*Firstly*, our subscribers will kindly keep their accounts clear and make regular payment of their dues and be careful to see that their subscriptions do not fall into arrears. *Secondly*, all our readers will kindly try their best to increase the number of our subscribers and will make it a point to recommend the “Review of Religions” to their relatives, friends and others. *Thirdly*, those who can afford to pay more than their own ordinary subscription will send some extra subscription to enable us to send the Review on their behalf to suitable persons in Europe, America, Australia, etc. *Fourthly*, those of our friends who can write suitable articles for the “Review of Religions” will occasionally help us with their contributions. As for the selection of a suitable subject and the collection of material for it such friends may communicate with us. *Fifthly*, if any of our readers find any defect or shortcoming in the Review he will kindly inform us of the same so that we may take necessary steps to remove it. Similarly, if any of the readers should at any time think of something which may be likely to improve the condition of the paper in any way or which may help to increase its popularity and usefulness he would communicate it to us without delay. In short our readers should bind themselves to extend their sympathy, care and help to this our national organ in all possible ways.

MANAGER,

“THE REVIEW OF RELIGION”

Qadian, Punjab, India.

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[No. 8.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

A CHARACTER SKETCH OF THE PROMISED MESSIAH.

(BEING AN EPISTLE ADDRESSED TO THE MEMBERS OF THE
AHMADIYYA COMMUNITY BY HAZRAT MAULVI ABDUL
KARIM IN 1900.)

(Translated from Urdu by Maulvi Sher Ali Sahib, B.A.)

No matter however senseless and inappropriate one's conversation may be, and however incoherent and rambling a composition in prose or poetry one may recite to him, he never expresses his disapproval or disgust either at the time of hearing or afterwards in the absence of the author. It often happens that some of the audience are so disgusted with the composition that they cannot bear to hear it and consequently leave the place or whisper to one another their contempt for the writing and after the meeting is over all make disdainful and bitter comments on the performance; but the heavenly messenger who is an embodiment of forbearance and gratitude never even indirectly expresses his disapprobation. If a friend does some service, or composes a poem or writes an article in support of Islam, he greatly values it and is much pleased at it. He often says that if one utters even a word in support of the true religion it is more valuable to him than a bag of pearls and gold coins.

His real goal is religion and the service of religion. He says, "If anybody wishes that I should love him and offer

heartfelt and fervent prayers for him, let him assure me that he is qualified and prepared to be a servant of Islam." He has repeatedly affirmed on oath that whatever he loves he loves for God and his relations with every person, be it wife, or a child, or a friend, are merely for God. If anybody enters into relations of love and close friendship with him, he blushes to see how greatly the Promised Messiah loves him in return and he finds his own love far inferior to that of the Promised Messiah. There is no worldly relative who can be as anxious about the welfare of his kinsmen as he is about the welfare of his followers, provided they are true believers, God-fearing, and servants of Islam. He keeps in his view the good of all but he entertains particular affection for true believers. Last October I fell seriously ill at Sialkot where I had gone for a few days. My condition became critical and my dear and honoured friend Mir Hamid Shah, Deputy Superintendent, District Office, Sialkot, wrote to the Promised Messiah about my illness. The letter which the Promised Messiah wrote at the receipt of this information is, to my mind, a proof of his being a manifestation of God. I insert this letter here and every act is judged by the intention of the doer. The letter runs thus:—

"My honoured brother, Maulvi Abdul Karim Sahib, peace be upon you, and the Mercy of God, and His blessings. At this time about 2 p.m. I have received the letter which my brother, Syed Hamid Shah Sahib, has written about your illness. God knows how grieved and pained I was to read the letter. May Allah have special mercy on you! I will pray for you with special attention. The truth is that among all my followers, there are only two men who have for my sake wholly devoted their lives to the service of religion. One of them is you and the other is Maulvi Hakim Noor-ud-Din Sahib. As yet no third man has appeared.* Therefore none but God knows how uneasy and

* This only means that these two personages were the ideal men among the companions of the Promised Messiah and not that others were not devoted to the cause of religion or did not lead pious and holy lives. It should also be remembered that this letter was written in 1899 after which the Promised Messiah lived as much as ten years and hence his followers had a pretty long period in which to advance on the path of righteousness and virtue under his spiritual guidance and supervision.—*Editor.*

restless I am feeling. May God grant you health and have mercy on you and lengthen your days. Amen! again Amen. Please inform me soon of your complete recovery. My humble self, Mirza Ghulam Ahmad from Qadian, 24th October 1899." God be thanked that through his prayers I soon recovered.

In short, among the community of our friends there is none who does not confess from the very bottom of his heart that the Promised Messiah's hand is above his own hand and it is so always. The Promised Messiah's relations with his friends are very peculiar. One day he said, "My principle is that if any person once forms a relation of friendship with me, I have so much regard for it that I never break it, no matter whatever change may come over him. If, however, he himself cuts it off, then of course there is no remedy. Otherwise, my principle is that even if any one of my friends be found drunk lying unconscious in the street, I shall, without any fear of blame go and bring him to my house. The tie of friendship is highly precious and we should never allow it to be broken, so far as it lies in our power. We should always connive at the fault of our friends, no matter however serious they may be."

Our brethren should learn a lesson from this trait of the Promised Messiah's character. To frequently quarrel with each other and to treat each other as strangers in the moments of excitement runs counter to the pledge which we have made on the hands of one whose hand is the hand of God. It is a pity that many as yet do not understand how communities are formed. Our principle should be that even if a dog utters the name which we value more than any thing else in this world, we should not hesitate even to lick the mouth of that God. How improper is it then to quarrel with one another and to bear malice against our brethren.

The Seth Sahib* once asked leave of the Promised Messiah to go on an urgent piece of business. He had received a telegram from Madras where his presence was wanted. The Promised

*By Seth Sahib is meant the late Seth Abdur Rahman of Madras who was a great follower and lover of the Promised Messiah.—*Editor*.

Messiah said, "It is highly necessary for you to stay here in this blessed month (*i. e.*, the Month of Ramazan) I am prepared to offer for you a prayer, which, with God's permission, may even remove a mountain from its place. Nowadays I sit very rarely among friends and pass most of my time in solitude. This is for the good of the friends themselves. I pray leisurely in solitude and the greater part of the night is also passed in prayers."

When the Promised Messiah reads his manuscripts, as he usually does before sending them to the press, to a meeting of friends, if any of the audience offers any criticism or makes any suggestion, he welcomes it with great pleasure. In this respect I have found him to be unequalled. A worldly Maulvi or writer flies into a fit of rage, if anybody criticises his views or his composition and he thinks himself to be above error. The Promised Messiah never reproves any one for a fault or error in his face. If he disapproves of any action of a person, he will speak of it generally in different forms. If the man is lucky and intelligent, he comes to realise his error and repents of his action. When he delivers a sermon, every one believes that what he says pertains to himself. In this way the process of purification and moral reformation goes on without anybody being offended thereat, and without anybody's pride being wounded which incites a man to advance the more in his error. There is a great lesson in this method of reformation for those who, on witnessing a slight fault in a man, attack him in the guise of a reformer with a fury which causes even a wild beast to blush and thus instead of spreading peace they create mischief. The punishment of God which they bring down upon themselves is greater than the reward which they might have otherwise gained.

I am sorry to say that I have found many Maulvies, particularly *The Ghair-Muqallids* (*i. e.* the Al-i-Hadith) harsh, ill-tempered and bitter in admonishing men of their errors. If a man with rather long moustaches or with his trousers reaching below the ankles happens to enter a mosque, he may be supposed to have entered *Yaghistan* (*i. e.* the territory inhabited by the

rebellious tribes along the border of the North-Western Frontier Province of India) and now God alone can bring him safe from the Khaiber Pass or the Ali Masjid. It is a pity that they, while describing the character of the Holy Prophet (may peace and blessings of God be upon him!) often refer to the incident of the man of the desert who made water in the mosque at Medina and whom the Holy Prophet did not at that time prevent from so doing, but in practice they do not follow his example. I well remember that during the days when Dr. Fazl Din, Assistant Surgeon, was stationed at Sialkot he took me with him and went to Jammu on a piece of business. He put up in the house of Maulvi Noor-ud-Din. In those days, Abdul Wahid of Ghazni was also staying there. The doctor was wearing big, loose trousers. He had only just entered the house of his host, and had not yet taken his seat when the Maulvi of Ghazni with a thin stick in his hand appeared there. As soon as he approached the Doctor, he hit his trousers with his stick, and with a frown on his brow, he said in a surly, bitter, but low tone, in his Afghani style of Urdu, "These trousers reach below the ankles. This is unlawful." The Doctor was a so-called free-thinker and a man of independent temper and was utterly regardless of such observances. He was so angry at this strange conduct of the Maulvi that but for his regard for his host, he would have there and then taught Abdul Wahid a lesson.

In short, in this matter, the Promised Messiah follows in the footsteps of the Holy Prophet of Arabia, (may peace and the blessings of God be upon him). He turns to the reformation of a delinquent by girding up his loins for prayer and continues praying for him until through inspiration or some other means God enables the man to reform himself.

He never uses ambiguous language in his speech, nor does he make a hint to any person by a wink of the eye. He never makes a hit at any man and never addresses a man in a meeting saying, "We are displeased with you," or "Such an act of yours is odious to us," or "We do not like such and such a thing in you." As God has addressed him saying, "Out of a mercy from Allah

hast thou become gentle unto them ; and if thou hadst been rude and hard-hearted they would surely have dispersed from around thee"—a revelation recorded in the Barahin-i-Ahmadiyya, he is really characterised by such leniency, forbearance and connivance at the faults of others that it is impossible to conceive an improvement upon it. The man who desires to be the shepherd of a flock and wishes to gather together different individuals into one body can never succeed unless he is gentle and lenient.

I have often heard some of my friends and others complaining that nobody would obey them and that in spite of their numerous favours, nobody would like to form a connection with them and that on the other hand all seek to avoid them. Let such persons make the forgiveness and connivance of the Promised Messiah a model for them. They should at once give up the habit of fault-finding, reprimanding, using ambiguous language in the presence of others, making hits at others and expressing displeasure with any man in public. This is a bottle or a vessel in which thousands of spirits and fairies, can be shut up ; and such a talisman from which there is no escape when one is once caught therein.

The Promised Messiah often goes out for a walk in the morning and while walking, he also sometimes delivers discourses in conformity with the occasion. He always walks with his eyes turned to the ground ; he never looks about to the right or left. And God has granted him such power for walking that he can travel on foot for miles and miles.

He never likes that his followers should quit his company. He is much pleased when any of his followers comes to Qadian, and it is with great reluctance that he gives him leave to depart. He greatly likes those who come to him frequently. This time his followers did not come in large numbers on the occasion of the *Jalsa* in December last at which he expressed much regret. He said, " People do not yet understand our mission and purpose. They do not know what we wish to make them. The purpose which we have in view and for which God has raised us cannot be fulfilled unless men come to us frequently and never get tired of

coming. The man who thinks that his visit to Qadian will impose on him a pecuniary burden or that his stay here will be burdensome to us should fear God, for he is guilty of *Shirk*. Our conviction is that if the whole world becomes our family, it will be no burden to us for God is the supplier of our wants. The presence of our friends here is a source of great pleasure to us. Such thoughts are satanic insinuations which must be expelled from the mind." I have heard some men say, "Why should we trouble the Promised Messiah by staying here? We are doing nothing here. Why should we be a burden on his kitchen?" Let such persons remember that it is the devil who puts such thoughts in their minds so that they may not settle at Qadian. One day, Hakim Fazl Din said to the Promised Messiah, "My lord, I am living idly here. If you please, I may go to Bhera. There I will deliver lectures on the Holy Quran. I am feeling ashamed that I am of no service to Your Holiness here; perhaps it may be a sin to sit idle." The Promised Messiah replied, "Your very sitting here is a *Jehad* and this very idleness is a great work."*

In short, the Promised Messiah complained much of those who neglect to come to Qadian. He said, "Those who bring forward excuses for not coming to Qadian are like those who said to the Holy Prophet by way of excuse, "Verily, our houses are open and exposed." But God belied them by saying, "They only intend flight."

Brethren, I also fret for those who neglect coming to Qadian. I often think what words I should use to bring home to them the advantages of frequently seeing the Promised Messiah. True knowledge and true beliefs cannot be attained except by staying long at Qadian. There is only one man, viz., Mufti Sadiq,† (may God protect him and shower his blessings on him) who avails himself of every holiday to come here. He is always waiting for

*It was absolutely necessary for the early converts to live in close company with the Promised Messiah (peace be with him) in order to be able to fully assimilate his teachings and to reform themselves properly by remaining in constant touch with him so that a party of capable men be formed to carry on his work after him.—*Editor*.

†This is the self-same Dr. Sadiq whom our friends would remember as the pioneer Ahmadi Missionary to America. In Dr. Sadiq have truly been fulfilled the prayers of the author.—*Editor*.

an opportunity to snatch some hours from his duty to see the beloved one of God. O dear brother ! May God bless thy efforts, thy constancy, and thy spirit and may He enable thee to perform exploits that may be a model for our community and of which the community may justly feel proud. The Promised Messiah also said, "Of the men in Lahore, Mufti Sadiq is the only person who has been given us as our share." I wonder how it is so. Has Mufti Sahib a large income or has he no relations to share his money ? Mufti Sahib is still a young man and every man in this age has great aspirations. Again, if Mufti Sahib's example is not a proof of his perfect love, why is it that he breaks loose of every chain, and comes hurrying to Qadian like one stricken with madness. As soon as he alights from the Railway station Batala, he starts on foot for Qadian, sometimes reaching his destination at the dead of night. He neither cares for the heat of the day, neither for rain, nor for storm.

The Promised Messiah once said, "Who has told our brethren that life is long. There is no season for death ; it may overtake us at any time. So we must value whatever time we have. We will not have these times again. There will remain only stories of them."

Brethren, make amends for the opportunity that has already been lost. Give up your false relations with this world. Remember that the relation which will be of permanent use to you is the relation with the Promised Messiah. All other relations will turn into sorrow, or will become like a collar round the neck in the form of sin.

From the fact that the Promised Messiah so greatly desires his followers to live in his company, I always infer that this desire of his is a great proof of his truthfulness. It shows that the conviction that he has been raised by God and is truthful in his claims is deeply rooted in his soul. An impostor cannot stand the company of men even for a day. He tries to drive away men from his presence, lest his imposture should be disclosed.

The Promised Messiah does not speak of his enemies in public and when reference is made to any one of them by one of the

persons present, he does not speak ill of him. This clearly shows that his heart is incapable of burning with the fire of enmity; otherwise from the persecution which he has experienced at the hands of the Muslim community and from the treatment which has been accorded to him by the Maulvies one can infer that if he had felt this as all worldly men feel such things, he would have been chafing and fretting both day and night and his conversation would have always turned to this topic and thus his mind would always have been in a state of distraction and his whole work would have badly suffered. Even Arabia was not able to produce men who reviled the Holy Prophet (may peace and the blessings of God be upon him) as foully as does the Lahore paper the *Zatally* revile the Promised Messiah, yet I say on oath that this filthy paper also fails to disturb the repose of the Promised Messiah's peaceful time. By seeing references to these mischief-makers in the writings of the Promised Messiah one may be led to think that he must be speaking of them in his discourses day and night. But just as a Magistrate, after quitting his magisterial chair, has no concern with his decrees and sentences, nor has he really any personal motive in passing those sentences, similarly whatever the Promised Messiah writes in refutation of error or in support of truth he writes merely as a duty of his holy office; his own self has no share in the matter. One day he said, "I have such control over my passions and God has made myself so submissive to me that even if a man goes on abusing me in my face in the foulest manner for one year, he would at last himself feel ashamed and will have to admit his failure to move me even a little."

His steadfastness and strength of will, like those of the Great Prophets (may peace and the blessings of God be upon them) are not affected at all by threats or by any fearful spectacle. No awful incident or painful disaster can distract his attention or make him forgetful of his duty. The charge of abetment of murder brought against him by certain Christian Missionaries who were also aided by some short sighted nominal Mussalmans and some members of the Arya Samaj was sufficient to strike terror into the heart of a worldly man, to distract his mind and to

impair his senses, yet it failed to make even the slightest change in his conduct and movements.* He was as courteous and tender to the members of his family and to his friends as before. He continued to be so calm and tranquil that nobody could even guess that any serious case had been instituted against him. He has never listened with a frightened heart to any fearful report ever made to him by any friend (to the effect that such and such a man had informed against him and that at such and such a place a serious conspiracy was being hatched against him and that such and such a man has gone to the Simla Hills in order to put a stain on his fair name). He always says that nothing occurs on this earth unless it is first decreed on heaven and that God never allows His servants to be disgraced or brought to naught. This is the strong pillar which supports and protects him in all troubles. I have been with him in different cities and in the midst of unpleasant scenes. I have seen his wonderful fortitude, forbearance and steadfastness as against the ungrateful and frivolous people of Delhi and against the hateful and grievous efforts of his enemies at Patiala, Jullundur, Kapurthala, Amritsar, Lahore and Sialkot. Never did he mention in public or in private that such and such person or people said so and so. I felt that he was like a mountain under which poor, powerless rats were making vain efforts to dig a mine. He once remarked at Jullundur, "In times of trials I am anxious only about the weak members of the community. As for myself, even if I hear God saying in plain words :—

'We have deserted you and We will fulfil no desire of yours,' I swear by Allah that even then there will occur no abatement in my love for God and in my eagerness to serve His religion, because I have seen Him." Then he recited the verse :—

هل تعلم له سموا

"Dost thou know another like Him."

*This case was filed against the Promised Messiah in 1897 by a well-known Christian Missionary, Mr. Martin. Clarke. But before the Promised Messiah came to know of it he received a revelation from God telling him that a serious case would be brought against him but that God would frustrate the machinations of his enemies and would make him successful and so it came to pass. Captain (now Colonel) Douglas who was then the District Magistrate at Gurdaspur acquitted the Promised Messiah and wrote in his judgment that the charge was entirely false and groundless.—*Editor.*

He takes such a tender care of his children that a superficial observer will think that none loves his children more than he does. When any of them falls ill he so completely devotes himself to their care and treatment that he seems to have no other care. But a close observer can see that all this is for the sake of God and his object is only to serve the poor, helpless creatures of God. Ismat, his first-born child, was attacked by cholera at Ludhiana. He tended and nursed her with such devotion that it appeared he could not live without her. A worldly man, with all his devotion to, and love for, children could not take more pains than he. But as soon as she died, he completely forgot her, as if she had never existed, and since then he has never made any reference to her. Such a reconciliation and surrender to the decrees of God cannot be shown by any except by those who come from God.

He freely forgives his servants even when they cause a serious loss and does not even speak angrily to them. One day he gave a number of letters and post cards to Hamid Ali and asked him to post them. The forgetful Hamid Ali busied himself in some other work and forgot the work entrusted to him. A week after this Mahmud, who was yet a child, came running to the Promised Messiah with a number of letters and post cards in his hands and said, "Father, we have found these lying in a heap of rubbish." When he looked at these letters he saw that they were those very letters which he had asked Hamid Ali to post; some of them were to be registered and demanded urgent replies for which he was waiting. He sent for Hamid Ali, showed him the letters, and said mildly, "Hamid Ali, you have become very forgetful. You should take greater care."

There is only one thing which deeply affects and moves him and excites him to extreme anger and it is the contempt of sacred things and the insult of the commandments of God. Once he said, "It is much easier for me to see my estate being ruined and my children cut to pieces before my eyes than to witness and bear the disgrace and insult of the religion of God." When the wicked and mischievous book "*Ummahatul-Momineen*," which is highly offensive and contains nothing reasonable was published

by certain Christians, he was so deeply wounded to see the book that he said his life had become embittered. It was due to his turning to God as a result of this shock that for the extirpation of the great *Shirk* (*i. e.*, setting up equals with God), *viz.*, the doctrines of the Godhead of Jesus and Atonement, God gave him the great sign of the tomb* of Jesus in Kashmir, and the time is not distant but near when this discovery will surprise and bewilder the Christian world and will bring relief to the wounded hearts of the Muslims.

The relations of the Promised Messiah with the members of other communities are the best conceivable. He wishes the good of every man, no matter whatever religion he may profess. The welfare of the whole mankind is the goal of his life and the end of his endeavours. The Hindoos of Qadian find in him a trusty and valuable counsellor in times of affliction. Though from the religious point of view the Hindoos and the Aryas of this village are bitterly opposed to Islam and though they look upon the Promised Messiah to be a great and true Muslim and believe him to be an extirpator of all the false religions, yet they have not less faith in his words than they have in the words of their *Rishis*.

Both in his writings and discourses he emphatically enjoins upon his followers to be just to every living creature of God and to injure or deceive nobody either by their words or by their deeds.

His sincere and purely loyal attitude to the rulers of the day, (*viz.*, the British Government) is apparent from his doings and from the leaflets which he issues from time to time. During the last ten years I have never heard him speak an evil word about the British Government or any of its officials, either directly or indirectly, in public or in private. He has written books in Arabic and in Persian highly extolling the British Government and exhorting his community to live peacefully under its peaceful

*The Promised Messiah proved by strong arguments and established historical facts that Jesus Christ did not die on the cross but was taken down alive and then after his so-called crucifixion he secretly migrated to the east, finally reaching the valley of Kashmir in India where he died and was buried, his tomb, having been discovered in the town of Srinagar in Kashmir. See his work "Jesus in India."—*Editor*.

flag and he has spent thousands of rupees in the publication of these writings in Syria, Arabia, Afghanistan, etc.

Brethren, owing to many other calls on my time I content myself with this much for the present. If God gave me new knowledge and enabled me to wield my pen, I will write more on the subject. I pray to God that He may favour this writing of mine with His acceptance and make it a means of guidance for many. Amen!

SUPPLEMENT OF THE EPISTLE.

Though I had decided to write in my next letter what I am going to write now but my love and regard for my brethren and the uncertainty of life have forced me not to put it off for the future.

Brethren, yesterday was a peculiar and extraordinary day at Qadian. The kindnesses which our neighbours* have always been showing to us were already sufficiently memorable, but yesterday their vindictive powers and beastly proclivities found their expression in quite an unexpected way. The thoroughfare which leads to our mosque has been blocked by them by means of a mud wall and thus they have faithfully followed in the footsteps of the brave man who strewed the path of the Holy Prophet (may peace and the blessings of God be upon him) with thorns. Now, our friends and guests, in order to come to the mosque have to make a circuit round a part of the village and have to traverse a long distance. The Promised Messiah was yesterday suffering from an attack of headache as is usually the case with him. We too had concluded, on the basis of our past experience, that as an occasion had come into existence the word of God will descend. The Promised Messiah came to the mosque at the time of the *Zuhr* prayers, and said "I am suffering from severe headache, let the two prayers (*Zuhr* and *Asr*) be said together. The prayers being over, he went

*This refers to two of the cousins of the Promised Messiah who led worldly lives and were bitterly hostile towards him and his movement. They let go no opportunity of harassing him, but God always protected him and brought their machinations to naught.—*Editor*.

inside the house and then the word of God began to descend on him and continued till sunset. He came out at the time of the sunset prayer and spoke long on the subject of revelation, how the word of God descends and how the recipient of revelation is convinced that it is from God, though others may not be able to understand its reality. Then he spoke about the rhymed style of the divine revelations and said, that it was through the personal experience of the divine revelation that one can truly realise the greatness of the Holy Quran and properly appreciate the beauty of its rythmical and measured style. The revelation which he received runs thus :—

اُرْحِي تَدُوْرًا وَيَنْزِلُ الْقَضَاءُ اِنْ فَضَلَ اِلٰهُ لَاتِ وَاَيْسَ لَا حُدَاثَ
يُرِدُ مَا اَتَى قُلُوبَ اِي وَرَبِّي اِنَّهُ اَحَقُّ لَا يَنْتَبِذُ وَلَا يَخْفَى
وَيَنْزِلُ مَا تَعْجَبُ مِنْهُ وَحْيٍ مِنْ رَبِّ السَّمَوَاتِ اَلْعَلَى اِنْ رَبِّي لَا
يُضِلُّ وَلَا يَنْسَى ظَفَرُ مَبِينٍ رَاثِمًا يُوْخِرُهُمْ اِلَى اَجَلٍ مَّسْمُومٍ اَنْتَ
مَعِيَ رَاثِمًا مَعَكَ قُلُوبُ اِلٰهِ ثُمَّ ذَلِكُمْ فِي غَيْبِهِ يَتَمَطَّى اِنَّهُ مَعَكَ رَاثِمًا
يَعْلَمُ السِّرَّ مَا اخْفَى لَا اِلٰهَ اِلَّا هُوَ يَعْلَمُ كُلَّ شَيْءٍ وَيُرِي اِنْ اِلٰهُ
مَعَ الَّذِينَ اٰثَقُوا وَالَّذِينَ هُمْ يَحْسَبُونَ الْحَسَنَى اَنَا اَسْلَمْنَا اَحْمَدُ
اِلَى قَوْمِهِ اَعْرَضُوا رَقَالُوا كَذَابٍ اِشْرَاجَعْلُوا بِشَهْدُونِ عَلَيْهِ رَيْسِيْلُونِ
اِلَيْهِ كَمَا مَهْمَرٍ اِنْ حَبِي قَرِيبٍ اِنَّهُ قَرِيبٌ مَسْتَقَرٌ—

“The mill will move round and God’s decree will descend. Surely the grace of God is coming; it is not in the power of any man to turn away what has come. Say ye, by my Lord it is the truth; it will not change nor will it remain hidden. There will descend what ye will wonder at. It is a revelation from the Lord of the high heavens. Surely my Lord errs not nor does He forget. It is a manifest victory and God is giving them a respite till an appointed time. Thou art with Me and I am with thee. Say, Allah, and then leave him that he may walk with a gait of pride. Allah is with thee and He knows what is secret and what is more hidden. There is no God but He. He knows everything and sees it. Surely Allah is with those who fear God and those who do good deeds. We have sent Ahmad to his people but they turned away and said, “Thou art a conceited liar.” They bear

witness against him and run towards him like a torrent of water. Say, my Beloved One is near at hand ; He is near but hidden.”*

APPENDIX.

One day conversation turned upon the subject of expenses. An honoured friend said that he lived on so much money ; others also named their respective amounts of money on which they could live. The Promised Messiah said, “ Allah knows well that in the matter of food I find in myself the power to live very comfortably on one pice for a whole day.” Once it occurred to me to test how long one could endure hunger. In order to test this, I ate nothing for six months. Only occasionally I ate a mouthful or two. After six months I saw that I could prolong this abstinence from food for six years. During this time, I regularly received food two times a day from my house. But as I wished to keep the matter secret, so the trouble I had to take for this purpose was greater than others feel from hunger. I gave the food to the poor. In that condition I went regularly to the mosque to attend the five daily prayers and none of my acquaintances was able to guess from any sign that I was taking no food. God gives every man power according to the nature of the work which He means him to do. Others who do not possess these powers try to undergo the same kinds of exercises which are undergone by those whom nature has gifted with extraordinary powers and the result is that they become insane or crazy.”

In the course of this discourse he also said, “ Physicians ascribe sleep to only natural causes. But my experience is that whenever God wills to speak to me He, although I am wide-awake, brings upon me a state of drowsiness and unconsciousness and cuts

*The prophecy contained in this Divine revelation was clearly fulfilled, so that not only was the wall erected by the cousins of the Promised Messiah demolished by a decree of the court, but the Divine punishment also came down on the heads of the offenders in diverse other ways till finally the whole family which comprised a number of men, women, and children was entirely annihilated by plague and other visitations, the only survivor being a lad, who saved himself by entering the fold of the Promised Messiah.—*Editor.*

off my connection with this world so that there may be complete affinity with the life to come. Then it so happens that when God has spoken once He again restores my senses to me so that I may secure that revelation in my memory. Again I relapse into a state of unconsciousness and again He awakens me. Sometimes this happens about fifty times. This suspension of consciousness is brought about by the power of God; it is quite different from the sleep brought about by natural causes. The doctors and physicians cannot understand the reality of this."

The Promised Messiah never rejects the supplication of one who asks for alms, but gives him whatever he can afford to give. One day it so happened that he stood up as usual after performing the *Asr* prayers and was in the act of passing through the window which opened into his house, when a man said in a low voice, "I ask for alms." The Promised Messiah was in a hurry to go to attend to a piece of business; besides the voice of the beggar was mixed up with the voices of other members of the congregation who had stood up after saying their prayers and had begun as usual to talk with one another. The Promised Messiah went hurriedly into the house without paying heed to the petition of the beggar. But when he went down-stairs the same faint voice which had struck his ears began to tell on his mind. He came back at once, called to Khalifa Noor-ud-Din of Jammu and said to him, "There was a beggar here. Please see where he is now." That man had left the mosque after the Promised Messiah was gone. The Khalifa Sahib searched for him but could not find him. After the sunset prayer the Promised Messiah stayed in the mosque and that very man who had asked for alms again came there and the Promised Messiah at once took out some money from his pocket and placed it on the hands of the man. Then the Promised Messiah appeared to be very happy as if a heavy load had been removed from his head. Some days later, he said in the course of his conversation, "When that beggar could not be found that day I felt a heavy weight upon my mind and was feeling very restless. I feared that I had committed a sin

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in that I went hurriedly away without paying heed to the beggar. God be thanked that he returned in the evening otherwise God knows how uneasy I should have continued to feel. I had also prayed to God that the man might come back."

Brethren, as there are many other duties to attend to, I now finish this letter. If God granted me new knowledge and enabled me to wield my pen I will write more on the subject. Now I pray to God that He may accept this writing of mine and may make it a means of guidance for many.

QADIAN :
6th January 1900. }

ABDUL KARIM.

SALVATION VIII.

[TRANSLATED FROM A LECTURE DELIVERED BY HIS HOLINESS HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD, KHALIFATUL-MASIH II ON THE OCCASION OF THE ANNUAL GATHERING OF THE AHMADIYYA COMMUNITY, HELD AT QADIAN ON THE 28TH OF DECEMBER 1922, AND CONCLUDED ON THE 27TH AND 28TH OF DECEMBER 1923.]

Can actions be dispensed with on the attainment of Salvation?

Now I take up the question whether good actions can be dispensed with on attaining salvation. Is there no need left for good actions on obtaining salvation just as there is no need of treatment after a patient has recovered? The erroneous views held with regard to this question have done immense harm. The Hindus think that when a man has attained salvation, he no longer stands in need of good deeds in his life. This has led them to believe that *Rishis* are privileged to do anything they like and that nothing is forbidden to them, for they have gained salvation. Some ignorant Muslims make a distinction between *Shariat* (the law) and *Tariqat* (the path of spirituality). So long as a man follows *Shariat* he must needs do good deeds, but when *Tariqat* is reached good actions are not needed.

I will first answer the questions from the Islamic point of view and then from the rationalistic. It can be argued that when it is admitted from the Islamic point of view that salvation can be gained in this world, then there is no reason why actions should be continued after the attainment of salvation. Hence those who want to get rid of the law have invented the terms *Shariat* (the law) and *Tariqat* (the path of spirituality). It is reported from Ayesha (may God be pleased with her) that she once asked the Holy Prophet (may peace and the blessings of God be upon him), why he stood so long in his midnight prayers that his feet got swollen, while God had granted him forgiveness. To this the Holy Prophet replied, "Should I not be a grateful servant of the Lord?" This clearly shows that good deeds are

done not only to attain union with God but also as a token of gratitude to Him. And when the Holy Prophet himself who is the head of all virtuous men could not dispense with good actions, how can other people do so!

The idea that one can do without good actions has taken its birth in the failure to understand three things. In the first place those who hold such ideas do not understand the person and attributes of God and take Him for some finite thing. They further assume that there comes a time when a man finds God whereafter he need not do any good deed. But the fact is that to find God does not mean to attain His realisation. The realisation of God or *Irfan* as it is called in Muslim terminology is never complete so far as man is concerned. It is always increasing. That is why God bade the Holy Prophet say (ربِّ دُنِّ عَلَيَّ) "O God increase my knowledge and grant me more and more of Thy recognition." When even the ordinary worldly sciences are never exhausted, how can the recognition of God be complete?

Once a man came to me and said, "A man is crossing a river in a boat. When the boat reaches the bank, should he keep sitting in the boat or should he leave it?" I understood his meaning. He meant to say that good actions were like a boat and that the bank was God and that when the bank was reached there ceased to be any need for good actions. I said in reply, "If the river is of limited width then on reaching the bank one must get down, but in case the river is of unlimited expanse, a man is sure to be drowned if at any time he leaves the boat." On hearing this reply he remained silent.

As we are searching for a being whose realisation knows no end, it is absurd to suppose that there comes a stage when one can dispense with good actions. God has made the soul eternal so that it may know that the realisation of God can never be complete. Having granted eternal life to the soul God bids it to attain His realisation but when the realisation of God will never be complete the soul will realise that God is infinite. Otherwise one cannot on the strength of his present knowledge gauge the powers of God.

In the second place, those men who hold such views have erred in understanding the real significance of good actions. Good deeds are meant not only for the attainment of Union with God but also as an expression of submissiveness and thankfulness to Him. Hence even those who have attained Union with God and who, let it be granted, have found and reached the limit of His realisation cannot dispense with good actions, for then their actions will be meant to express their thankfulness to God. Their case may be likened to that of a man who has learnt from his master all that the latter knew but who notwithstanding all this sits reverently before him.

The third mistake committed by these men is that they have failed to comprehend their own significance. Do they not know that man is always in need of fresh food? Man attains to divine realisation by sincere worship but it is further necessary that he should continue to worship Him in order to retain this stage just as a strong man must needs take food in order to retain his strength. Just as a man cannot discontinue taking food on gaining strength, similarly a man cannot give up worship of God on attaining His recognition. Thus it will be seen that worship will cease neither in this life nor in the next. On the contrary there will be a greater manifestation of such worship in the life to come. The only difference between this world and the next is that in the present life a man may either rise or fall, but in the life to come there is no fall and a man is always progressing.*

*N.B.—The remaining portion of the lecture on salvation has not yet been printed in Urdu. Hence we are compelled to bring the present series to a close. But as soon as the remaining portion is published we will begin publishing a translation thereof in the pages of the Review.—Editor.

THE LIFE OF THE HOLY PROPHET.

FROM THE CALL TO THE FLIGHT OF THE FAITHFUL
TO ABYSSINIA.

(*Mirza Bashir Ahmad.*)

Some Muslim historians, *i. e.*, Waquidy and Tabri narrate a very peculiar episode in connection with this rumour and the prostration of the Quraish—a fact which has afforded a good opportunity to Christian writers to attack the Holy Founder of Islam (peace and the blessings of God be on him). These historians relate that as the Holy Prophet was very desirous of receiving a divine revelation of such a nature as might incline the hearts of the Quraish towards Islam and might remove their hatred of the new faith, therefore Satan availed himself of this desire on the part of the prophet and while the latter was once reciting the chapter entitled “the Star” in the courtyard of the Ka’ba and reached the verse,

انظر تقدم اللات والغزى ومناة الثالثة الاخرى

i. e., “Do you not see the *Lat* and the *Ozza* and also the *Manat* which is a third one beside them,” he (the satan) put into the mouth of the prophet the words,

ذلك الغرانيق العلى وان شفاعتهن لقرنن

i. e., “These are high-headed Cranes whose intercession is to be sought for.” This unexpected declaration on the part of the Prophet highly pleased the Quraish who felt this as an acknowledgment of the greatness and power of their deities on the part of Islam. Therefore when the Holy Prophet finished the Sura and prostrated on the ground the whole assembly consisting of the believers and the non-believers prostrated on the ground and thus there was an apparent reconciliation between the parties. The angel Gabriel however soon paid a visit to the prophet and pointed out the mistake he had committed in taking the word of Satan to be the Word of God and then abrogating the satanic verse, the angel of God revealed to the prophet the real Word of God as it now stands in the Quran. The Quraish were again

exasperated, but the news of their conversion to Islam was already on the way to Abyssinia and before it could be contradicted the party of the refugees had started back to Mecca.

This is the story related by these historians. But as will appear from what follows this story cannot stand criticism. It is obvious that a statement can be judged only in two ways. The first method or test is that of *روایت* or *نقل* i.e., to examine the chain of narrators responsible for the report, for we cannot conclusively accept an event to be correct if it is reported to us by a man who has a weak memory, or whose understanding is defective, or whose truthfulness is questionable, or who reports on hearsay, or who indulges in exaggeration, or who is in the habit of reporting only the substance of the matter in his own words, or who does not care about the words he uses in making a narration, or who is a man of unknown character, etc., etc.

Now, if we test the truth of this episode according to this criterion, the authority for this story becomes highly doubtful and hence it cannot be accepted as true. Most of the doctors of the science of *Hadith*, for instance Aini, Baihaqi, Qazi Ayaz, Hafiz Munzari, Navavy, etc., have all declared this story, on invincible grounds, to be groundless and false. Again, most of the compilers of traditions are silent on the point and make no mention of this event. The six genuine books, i.e., the "*Sihāhi-sitta*," while making a mention of the recitation of the chapter called "the Star" by the Holy Prophet and of the prostration of the Quraish, do not mention this story at all, which shows that the learned compilers of these works did hear of the story but finding it false and untrustworthy rejected it outright. Similarly, most of the expounders of the Holy Quran have proved this story to be entirely baseless and untrue.

The idea that as it is the Muslims themselves who are responsible for the narration of the episode, and therefore, it should be true for it is inconceivable that they should have fabricated anything likely to bring disrepute on their own Prophet is based on ignorance, for students of Islamic history are not unaware of the fact that though all the reporters of Islamic

history and traditions apparently professed belief in Islam yet their reports contain all sorts of matter both false and true. Many traditions seem apparently to be in praise of the Holy Prophet, yet they are incorrect at the base, while many others which seemingly look derogatory to his honour are really correct. The reason for this divergence is to be found in the fact that among these so-called Musalman narrators there was a party of hypocrites who had made it a point to spread false reports among the people concerning Islam and its Holy Founder. In order to conceal their mischievous doings they apparently led pious lives and if they gave currency to one saying which was likely to sully the fair name of the prophet, they would cunningly add ten of praise. This band of hypocrites (afterwards known as Zindiq) has existed in Islam from its very beginning and a mushroom growth of false traditions was the result of their machinations.

The narration under consideration is also an example of fabrication on their part and it seems that someone hearing of the recitation of the chapter "the Star" by the Prophet and of the prostration of the Quraish, found it a golden opportunity to sully the fair name of the Holy Prophet by supplying the latter part of the story from his own imagination. Or maybe the Quraish themselves gave currency to the story in order to conceal their shame and then some simple-minded Muslim related the same to other Muslims without verifying its truth and so the story moved on.

Or it may be that, as is suggested by Zurquani, when the Holy Prophet recited the verses of the Chapter "the Star" in the presence of the Quraish some wicked person from among the latter mixing his voice with that of the Holy Prophet recited the words under discussion, i.e., *تلك الغر ابقى العلى* "These are high-headed Cranes," etc., and these words falling on the ears of the assembly appeared as if they had been spoken by the Prophet himself, or at least they thought that the man had only echoed the voice of Muhammad (peace be on him) and thus

the Quraish thinking that the prophet of Islam had spoken in praise of their deities were highly pleased and prostrated on the ground when the Holy Prophet did so. This interpretation receives some support when we consider the fact that it was a habit with the Quraish to create noises whenever the Holy Prophet attempted to recite a part of the Holy Quran before them. Says the Holy Quran, "The unbelievers say, 'hearken not to the recitation of the Quran; rather drown it in your voices when it is being recited, haply ye may succeed by this means'." The interpretation receives further support if we also take into consideration the historical fact as related in *Mujamul Buldan* that the Meccans while performing circuits round the Ka'ba were in the habit of reciting the self same words, *i.e.*,

اللّات والقزى ومناة الثالثة الاخرى تلك الغرانيق العلى
وان شفاعتكم لقرنننى

"The *Lat*, the *Ozza*, and the *Manat* are indeed three high-headed Cranes whose intercession is to be hoped for." It is highly probable under the circumstances that some unbeliever did mix his voice with that of the Holy Prophet and recited the words quoted above and thus a sort of confusion was created which supplied a ground for the report. Whatever, however, be the interpretation it is an established fact that the majority of the chief authorities on traditions have never accepted this story. On the contrary, most of them took great pains in sifting the genuine traditions from the false ones and sometimes undertook long and arduous journeys for the same. This is why we see that the books of genuine traditions are altogether free from such traditions and as a rule the more a book of traditions increases in correctness the freer it becomes from such weak and fabricated reports. It is true that some of the learned Ulema (*i.e.*, *Ibni Hajar*, etc.) have abstained from criticising the historical evidence in support of this story, but when on the one hand we see that a vast majority of the Ulema and critics have proved the falsity of the narrative and on the other hand we bear in mind the significant fact that the first link among the narrators of this story is *Ibni Abbass* who, what to speak of his being present at the alleged

occurrence, had not even seen the light of the world at the time, we are forced to admit the utter weakness of this tradition.

There is however a further point which conclusively establishes the groundlessness of this story. Even those historians who relate this episode admit that the month in which the Holy Prophet recited the chapter called the "Star" before the Quraish and they fell prostrate on the ground was that of *Ramazan* of the 5th year of prophethood and the month wherein the Abyssinian refugees arrived back in Mecca as a result of the rumour was that of *Shawwal* of the same year. Now as *Shawwal* comes next to *Ramazan* therefore even if we admit that the former incident took place on the first day of *Ramazan* and the latter on the last day of *Shawwal* there remains at the utmost an interval of only 60 days between the two incidents—a period insufficient for the report to travel from Mecca to the Capital of Abyssinia and then for the coming back of the refugees from Abyssinia to Mecca.

The second method of ascertaining the truth of an event is to see whether it withstands reasonable criticism. But the event under discussion cannot possibly withstand this test. The very study of the verses in the Sura, i. e. "the Star," establishes the falsehood of this story especially when we bear in mind the fact that the act of prostration took place at the close of the recitation of the chapter. The whole chapter from beginning to end speaks of the unity of God and denounces the worship of other deities in the strongest words. Hence it is unnatural, nay, absurd, to suppose that the Holy Prophet while reciting the said chapter could have taken a satanic verse extolling the excellence and power of false deities to have come from God. Moreover, it is unnatural to suppose that a person like the Holy Prophet, whose very rule of life was the abhorrence of idol-worship, who had received the clear revelation from God establishing the worthlessness of idolatry, whose very religion was based on the principle of oneness of God, whose mission consisted in the promulgation of this doctrine and who

had suffered innumerable hardships for holding this belief and had never wavered, could in order to please the Quraish turn away from the worship of Allah and begin to court favour with the false deities of the Quraish ! For the sake of justice look at the life-history of the Holy Prophet ! Did he ever abandon any principle of his religion in order to please the unbelievers, or did he ever speak equivocally in order to get the support of the Quraish ? The Holy Quran says, "The unbelievers are (in vain) desirous to see thee speaking equivocally so that they too, should do the same," in order to make compromise possible. Again it says, "Say to the infidels, 'Verily I will never worship your deities.'" And again, "Muhammad, the apostle of God, and his companions do not receive impressions from the unbelievers but do so from one another."

In short, look at the weakness of the historical authority of the story, the findings of the great majority of the past *Ulema*, the narrative as mentioned in the books of genuine traditions, the ways of the unbelieving Quraish, the life history of the Holy Prophet, and finally look at the evidence of the Holy Quran, the truest of records, and then say with justice whether with these facts in view the Holy Prophet could be expected to have inclined towards idol-worship?

NATURE'S COVERS AND THEIR SIGNIFICANCE.

(DR. M. S. NAWAZ, M.B., B.S., PLAGUE MEDICAL OFFICER, JHELUM.)

Dr. M. S. Nawaz has sent us the following article for publication in the *Review of Religions*. The article deals from the medical point of view the purpose underlying natural covers on the human body, the word cover being used for all protective sheaths, pouches, coats, membranes, etc., that are to be found on the different parts of the human body. From the arguments adduced Dr. Nawaz proves the wisdom of the Islamic teachings concerning the keeping of beard, the shaving of armpits, circumcision, etc. Though we do not, and indeed we cannot, hold ourselves responsible for the scientific proofs put forward by our friend, yet we hope that the article will prove useful and interesting to many of our readers.—*Editor*.

A thorough study of the development of the human body reveals the fact that Nature provides us with certain covers for our protection at different stages of our development. The nature and object of these covers is variable. Some are required inside the mother's womb (intra uterine life). Some are given after birth, while others appear at puberty.

A striking fact about them is that some of them are permanent while others are only temporary, and the time of appearance and the duration of the latter is also variable.

I shall first enumerate the internal covers. The chief of them are :—

A cover in front of the pupil (pupillary membrane), various perforations, ducts and partitions in the foetal heart (foramen ovale ductus arteriosus-Eustachian Valve) and the ductus venosus, which connects the liver with the navel, and many others which are only of interest to those who study the development (embryologists). The important external covers present before birth are :—

the bag of waters in which the child is enclosed before birth (amniotic membranes), the navel (umbilical cord) and the foreskin, which surrounds the glans (prepuce).

These covers not only serve a very useful purpose but are also essential for the development of the body inside the womb, because they protect certain important organs. Their functions being temporary some of them are absorbed by Nature when they are no longer necessary, while others require human assistance.

For instance the pupillary membrane and the ducts and valves inside the heart are absorbed by Nature, before the child is born, whilst the bag of waters is ruptured only at the time of birth.

The external covers are mostly removed by human interference, viz., the cord, the foreskin, and sometimes the bag of waters. Now the question arises, how is it that some of these covers are removed by Nature and some require human assistance? The answer to this question is, that Nature absorbs only those covers which are very delicate and hidden from the human eye, and are thus beyond the scope of human interference, viz., the pupillary membrane and the valves of the heart. The former was so thin and imperceptible that no human eye could observe its presence, and if it was not absorbed by Nature, 99 per cent. of the new born infants would certainly have remained blind, for no body could know that rupture of this membrane was necessary for perfect vision. Similarly the partitions and valves of the heart were so delicate and deep that even a skilled Surgeon's hand would have failed to reach them.

An objection is raised that removal of the external covers especially the foreskin is an unnecessary interference with Nature. We know it from experience that such interference is quite justified and sometimes of vital importance. So there is no harm in interfering with Nature because it is rather helping Nature than going against it. For instance it is necessary that the membranes must rupture before the birth of the child can take place. But

in some cases where the child is born with the membranes entire (Dry Birth) the child dies of suffocation if the membranes are not ruptured artificially.

Thus it follows that sometimes we have to interfere with Nature to save the child's life. Again ligature and division of the cord is necessary after child birth. Is it not interfering with Nature? If so, why do you allow the accoucheur to rupture the membranes, or to tie and divide the cord. The child must be left to the mercy of Nature and little interfered with.

There are certain covers which are useful before birth, and if they are not removed after birth they prove harmful. The foreskin is an example of such a cover, which is given by Nature for a temporary object, *i. e.*, to protect the glans during development inside the womb when the latter is delicate and requires additional care and protection.

This cover is no longer required after birth, because when man gets socialised he can cover this part with clothes, etc., and can thus substitute his clothes, etc., for the protective cover given by Nature. Circumcision or removal of the foreskin is not interfering with Nature and it is rather helping Nature, because we know it from experience that its removal is beneficial to health and its presence is a source of diseases and has a deleterious effect on the health of young children. (For further details regarding it see "The Philosophy of Circumcision.")

So far I have dealt with the covers which are present from the time of birth, but there are some covers which make their appearance after puberty, *viz.*, the hair on the face, in the axilla (armpit) and the pubis (private parts).

Human anatomy tells us that there are lymph glands in the various parts of the body, and they are numerous and large in size especially in the big joints like the neck, armpits and the hollow of the thighs (groins). The chief function of these glands is to absorb any poisons (toxins) circulating in the blood. They get enlarged in many diseases, and prevent general blood poisoning. In addition to it there are very important nerves and large

arteries and veins in these parts. Nature gives a protective cover of hair to these glands, nerves and blood vessels at the time of puberty when additional strain is thrown on the body.

In considering the significance of these covers given by Nature I lay down the following hypothesis :—

“There are certain protective covers given by Nature to man which were only needed by him in an uncivilised and unsocial condition. Hence it follows that after man became socialised, these covers were no longer required by him because he could look after himself and could protect those parts with artificial covers, *e. g.*, clothes, etc.” According to our hypothesis it is clear that man does not require, the hair in the armpits, the hair on the private parts and the foreskin, which were useful to him in savage life (when naked), because, after being socialised and civilised, he can cover and protect the underlying parts by clothes, etc. Hence it is advisable in civilised races to get circumcised and to shave the hair in the armpits and the private parts. Similarly Nature has given us nails for the protection of the delicate skin underneath them (nail bed) but they grow to a considerable extent and exceed the limit of the finger tips like carnivorous animals. Long and pointed nails are no longer required by human beings after becoming socialised because they can make use of knives and forks instead of long nails. Hence it follows that civilised man should cut his nails short.

Now the question arises, that according to the hypothesis laid down by me “is it advisable for civilised races to shave the beard or to keep it?”

In reply to this question it is sufficient to say that men after becoming socialised does not usually cover his neck and throat with any artificial cover like clothes, etc. So it is evident that after civilisation, the cover given by Nature for the protection of the lymph glands, nerves and blood vessels in the neck and throat (beard), may be allowed to persist unlike the hair in the armpits and the pubic (private parts).

According to our hypothesis it is advisable for civilised men to wear a beard and to shave the axillary and pubic hair, because it is just in accordance with the human instinct and the intention of Nature in giving these covers. Moreover there are certain benefits in this mode or fashion of life, as we shall see presently.

On the other hand those people who allow their ~~necks~~ and pubic and axillary hair to grow long, including those who share their beards and remain non-circumcised, after civilisation, misunderstand the object of Nature in giving these covers.

I have stated before, that Nature has given thick and long hair for the protection of lymph glands, nerves and blood vessels in the neck and throat. It is no doubt true in the case of man but woman do not get a beard. An objection may be raised that if this hypothesis be true, "what arrangements has Nature made for the protection of these structures in women?"

In reply to this question we have to find the object of Nature in giving hair in general. The uses of hair are mainly two, viz., (1) protection of important underlying structures and (2) the maintenance of bodily heat. These two objects are well served by hair in men, but we find that the female skin is more or less devoid of hair and if present at all, they are generally scanty, thin and delicate. At the same time we know it by experience that women can stand cold much better than men in general. An European woman will keep her neck and upper part of the chest exposed in the coldest winter without catching cold or chill, while her male companion wears collars and mufflers to protect his neck, throat and chest. In India we find that our females will go about their work in ordinary linen clothes in the cold season, whilst men have to wear warm clothes. The reason why women are less susceptible to cold, is, that Nature has given them a thick coat of fat beneath the skin. In men also there is a layer of fat under the skin but it is very thin and scanty as compared with women. I think this thick coat of fat in women serves the purpose of hair, in men, i. e., protection of delicate parts and the preservation of body heat.

Nature has acted wisely in giving women a thick layer of fat instead of thick and coarse hair as in men, which would have rendered her delicate skin rough and harsh. Thus fat in women has partly replaced hair in men, without interfering with feminine delicacy and beauty. "In fact fat has added to a woman's beauty ~~grace~~ by giving her a smooth and round built in striking contrast to the rough, and angular built of man.

In my opinion beauty is only a secondary object in giving woman so much fat, because the physiological object in giving this large store of fat to females, especially at the time of puberty is to meet with the great demand on the system during pregnancy and lactation, *i. e.*, when she becomes a mother, because fat unlike hair can serve the purpose of food as well, in times of need.

In addition to a general deposit of fat beneath the skin in females, this layer of fat is especially thick and abundant in the neck, throat and upper part of the chest, so much so that the female breast is mostly composed of fat. This abundance of fat in these places serves pretty well the object of beard, in women. Nature has provided one sex with beard to serve as an external mark of distinction between the two.

I shall now briefly state some of benefits in adopting this mode of life :—

1. *The benefits of circumcision* (see the "philosophy of circumcision" *Review of Religions* for April 1924).

2. *The benefits of shaving the hair in the armpits.* By removing this hair the underlying skin can be easily cleaned and the dirty secretions and discharges from the minute oil glands (sebaceous glands) in the roots of the hair, can be freely discharged. Moreover sweat does not get decomposed in the armpits and thus foul perspiration and stinking of the armpits is avoided. Lastly the parts can be kept cool in summer.

3. *Benefits of shaving the hair on the private parts.* By removing the pubic hair, the genitals can be kept clean and tidy. The secretions from the sweat and sebaceous glands can be easily removed and freely discharged from the parts. There

is no foul discharge, due to the decomposition of retained sweat and sebum (an oily fluid that lubricates the hair) and thus these dirty secretions are prevented from entering the genital openings. It is an established fact that sensitiveness of the hair in this region is much more, as compared with the hair in other parts of the body, (being one of the erogenous centres). Thus if pubic hair be allowed to grow long the sensitiveness of the parts increases and man is more liable to commit sexual excesses than otherwise.

It is well-known by common observation that long hair prevent loss of heat by radiation. This is the reason why animals living in cold regions have very long hair. If pubic hair be kept long, this loss of heat is prevented, and thus there is a slight congestion of the parts with blood, due to increased heat, which easily leads to erections. This congestion and a state of semi-erection is not without its ill-effects on the genital organs, because physiologically it is essential to keep these parts cool. Shaving the pubic hair aids in keeping the parts cool and thus it serves as a useful check against sexual excesses.

4. *Benefits of cutting the nails short.*—It is quite evident that keeping the nails short prevents any accumulation of dirt beneath them and thus it adds to personal cleanliness. On the other hand if nails are kept long, myriads of germs can lodge and multiply, along with the dirt beneath them, and can cause many diseases.

5. *Benefits of keeping a beard.*—A leading physician in America has proved that people who wear a beard on the average live a longer life than those who shave it. Again, he says that chest troubles and throat affections are less common in people who keep a beard, because shaving the beard increases the chances of lung disease.

It is no doubt true that beard is a great protection for the throat and chest against chills and colds, because it prevents

loss of heat, and thus keeps the throat and upper part of the chest warm. Also it shields the chest mechanically against dust particles and draughts of wind while talking.

I personally believe that scrofula (enlarged glands in the neck) is more common in those who shave the beard and that wearing a beard is a determining factor in the treatment of this disease. How far the cuts of an infected razor used in shaving, and how far the mechanical protection of the beard against infected dust particles, is responsible for it, is difficult to decide at present.

Another danger in shaving is that during plague epidemics, the chances of getting plague are much increased, because the plague bacilli can easily enter the blood through small cuts of the razor.

Lastly shaving sometimes causes syphilis and anthrax, through small cuts with an infected razor. In the end I must come to a general conclusion, that the use of razor for the face is not free from risk.

6. In connection with the beard it will not be out of place to mention the uses of keeping moustaches.

It is inadvisable to shave the moustaches because Nature has not given them in vain. The hair on the upper lip serve a very useful purpose in preventing particles of dust, etc., from entering the air-passages while breathing. The thick hair of the moustaches along with the delicate hair inside the nose, and the fine cilia further down, are the Nature's defence guards against the entrance of foreign matter in the nose during inhaling of air (inspiration). Hence this hair must be allowed to remain but they should not grow downwards to such an extent as to cover the upper lip. So it is advisable to trim the moustaches sufficiently short, to keep the upper lip exposed, because it helps in keeping the mouth clean. Moreover, while

eating and drinking, the articles of food and drink, will not get contaminated by the hair coming in contact with them. Another benefit of keeping the moustaches short is, that dirty secretions and discharges from the hair will be prevented from entering the mouth.

Now we come to the conclusion that according to our hypothesis it is advisable and beneficial for civilised races to get circumcised, keep the nails short, shave the axillary and pubic hair, to wear a beard and to cut the moustaches sufficiently short to expose the upper lip. Hence any deviation from this fashion of life will be unnatural, unscientific and against human instinct.

Now the question arises, "which religion and which nation has adopted the natural and instinctive mode and fashion of life and who has deviated from it."

I shall compare the fashions of life adopted by three different nations, *viz.*, the Sikhs, the Europeans and the Moslims.

The Sikhs according to their religious belief consider it a sin to remove a single hair from any part of their body. They think that the cutting of hair, nails, etc., is an unnecessary interference with Nature, hence they keep their bodies in the most primitive and natural state. Europeans on the other hand have helped and interfered with Nature so much that they believe in shaving the beard, and some have gone so far as to include the moustaches as well. Both the Sikhs and Europeans are against circumcision and shaving the pubic hair.

In my opinion both these fashions of life are examples of the two extremes. The former has not understood the object of Nature in giving these covers and has kept both useful and harmful covers. While the latter has surpassed the limit in certain respects. So we shall reject both these fashions of life.

Muslims on the other hand have adopted a mode and fashion of life which is quite consistent with the object of Nature in giving these covers. It is a medium path between the two extremes.

They have removed certain covers which were injurious (*i. e.*, fore-skin, nails, pubic and axillary hair) and have kept those which were useful, *i. e.*, the beard and moustaches. Moderation being the best principle of life, we should all follow the fashion of life adopted by the Muslims because it is most beneficial and according to the intention of Nature in giving these covers.

The Master Prophet Mohammad (may peace and blessings of God be upon him) told his followers to adopt this fashion of life at the time when the present scientific and physiological researches were unknown. It was only as a result of Divine revelation that the Master Prophet (who was an illiterate) was able to teach the Muslims the most scientific and natural fashion of life, 1300 years ago, which has proved beneficial in the light of the modern researches in physiology.

In the end I appeal to all the nations who have gone to the one or other extreme, to follow the medium path which is adopted by the Muslims, as regards their fashion of life.

May Allah help you in understanding and acting upon my advice! A-min.

HAZRAT KHALIFA-TUL-MASIH *EN ROUTE* TO ENGLAND.

Our readers are already aware that His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih, Head of the Ahmadiyya Community left Qadian on the 12th of July *en route* to England. A party of ten persons was with him as his staff. Almost all the local Ahmadies of Qadian as well as a considerable number of outside Ahmadies went along on the road to shake hands with and have a look of their beloved master; and news has been received that on all the important stations between Batala and Bombay Ahmadies as well as Non-Ahmadies of the neighbourhood likewise assembled in large numbers to see him and give him a hearty send off. His Holiness and party were photographed wherever such arrangements could be made by the local Ahmadies.

In the evening of the 14th, His Holiness and party reached the Victoria Terminus, Bombay where not only the local Ahmadies but also a large number of Ahmadies from Malabar and Hyderabad had assembled to pay him a visit. On the morning of the 15th, His Holiness left Bombay by *S. S. Africa* and those who witnessed the scene inform us that his departure presented a very pathetic scene and showed how dearly His Holiness loved his followers and was in return loved by them. Before sailing, His Holiness sent the following telegraphic message to his followers through Hazrat Maulvi Sher Ali Sahib whom His Holiness has appointed as Amir of the Ahmadiyya Community of India after him. His Holiness wrote :—

Date Hour Minute

Bombay Byculla

15 — 10 — 15

“Maulvi Sher Ali Sahib,

Qadian, Batala.

"This telegram will be wired after our sailing. Very pleased to know the birth of grandson to Hazrat Khalifa-tul-Masih I. Name the child Abdul Basit. Sorry you did not wire us the Qadian news which could reach us before sailing. Inform all Ahmadi brothers and sisters that I have sailed today with a heavy burden on my heart on their account. I am praying for them more than ever since I started on this journey. I have found in them that sincere love and devotion to my humble self which even I myself was not aware of. God bless you, my people. Keep in Him firm faith, love Him sincerely and devotedly, and honour and obey His prophets. Brothers, you are surrounded by enemies on all sides, so never forget this and think how bitter will be your end if you are likewise forsaken by God. Try to be as near to God as possible which you can do only if you become true Ahmadies. So be steadfast in prayers, ready to sacrifice everything for God and be honest to the utmost in all your transactions. Fear God and love your brothers. Propagate Islam to the farthest corners of the world. I pray for you and request your prayers for the success of the mission on which I am going. You do not know, nay you can not gauge the love I have for you. Oh! how painful it was for me to part from you, how heart-rending it was to leave you behind! But that was only in body. My soul always was, is, and will ever remain with you. I am yours in life or death. Your happiness is my heart's desire and your progress towards high material and spiritual goal my only wish. I know that many of you are now sorry to have requested me to proceed personally to Europe. But let us forget our present sorrow and make preparations for greater benefits. Let us pray to God to lead us on the path of success. God bless you my brothers and you my sisters and be with you wherever you are and in whatever condition.

Khalifa-tul-Masih."

As I have already said His Holiness and party sailed from Bombay on the morning of the 15th of July. No sooner did the ship leave the nearness of the coast than it began to feel the

force of the monsoon winds and much time had not passed before the winds assumed the form of a storm and the ship began to roll and pitch terribly with the result that His Holiness and most of his party fell victims to a severe attack of sea-sickness. This state of affairs lasted for four and five days and it was only when the ship began to near the Arabian coast that the passengers felt some relief from the effects of sea-sickness. At this time His Holiness sent a radio message to Qadian informing the Community of the improved weather and the welfare of the party and thus relieved the anxiety of those of his followers whom His Holiness had left behind. The ship reached Aden on the morning of the 23rd and from there His Holiness sent another detailed cable to Qadian informing the community of his welfare and giving instructions concerning certain important matters in connection with the community. I would quote here a portion of this cable which relates to the riot that took place between the Ahmadies and the non-Ahmadies of Bhera and in which a man of the latter party was killed. His Holiness wrote :—

“Cable progress of Bhera incident. Bhera incident very serious in the history of the Movement. Vindication of the honour imperative. Make private inquiry immediately. If Ahmadies are found at fault they should be reprov'd and instigators, if any, recommended to me for ex-communication. If however they are the persecuted, full help of every kind must be rendered to them for the vindication of our honour. Fighting should be publicly disapproved and disowned. Ahmadies should allow themselves to be persecuted rather than hurt others. Instruct Bhera Ahmadies to stick to truth and truth alone in all their statements, etc. God help you and them. Cable cause and detail of riot.”

It may be noted here that the said riot took place on the 14th, i.e., after His Holiness had left Qadian and so the news could only be cabled to Aden. Subsequent inquiry establishes beyond any shadow of doubt that the Bhera Ahmadies were victims of the oppression and transgression of the local non-Ahmadies

and that the riot was forced upon them by the vile and abusive language of the non-Ahmadies who also were the first to create actual disturbance. It has also come to light that the non-Ahmadi who was killed in the riot was killed in the confusion of the affray mostly through the blows of the non-Ahmadies themselves who mistook him for an Ahmadi. The case is proceeding in the court of a first class magistrate at Sargodha.

The letters which His Holiness and party posted at Aden have also reached here and they indicate how in spite of the fact that most of the members of the party were sea-sick and the rest were busy in attending them His Holiness and his party let go no opportunity of conveying the message of Ahmadiyyat and Islam to their fellow passengers and the crew of the ship. The doctor of the ship who was an Italian was greatly impressed and took a photo of His Holiness and party. He also photographed the party while in the act of performing their prayers.

After Aden the only place from which news could reach us was Port Said and from Port Said consequently came the cable-gram bringing the news of the safe arrival of His Holiness and party there. The ship entered the waters of the Port Said harbour in the evening of 28th. From Port Said His Holiness and party proceeded to Cairo where His Holiness stayed for three days leaving Cairo for Jerusalem in the evening of the 31st of July 1924. Letters subsequently received at Qadian from Port Said give details of the voyage from Aden to Port Said. It is related in them that though His Holiness suffered from fever and was weak he and his party were all the while busy in preaching to their fellow travellers and to the crew. There was not a soul left in the ship to whom the message of Ahmadiyyat was not properly conveyed. His Holiness entertained all the passengers to whichever nationalities they belonged and all the crew most of whom were Italians with a dish of Indian *Pulao* prepared by His Holiness's own cook on board the ship.

A cablegram sent to Qadian from Cairo by His Holiness runs as follows :—

Cairo : 31st, 10h. 40m.

“ MAULVI SHER ALI,

Qadian, Batala.

Sorry no news (from Qadian) received at Port Said. Cable news through Coupon Jerusalem. Leaving Cairo to-night for Jerusalem and Damascus. Many influential persons and Ulema visited at Cairo which seems to be a good field for our cause.

Khalifa-tul-Masih.”

After this cable no other information has been received as yet—*Editor.*

QADIAN,

12th August, 1924.

The Ahmadiyya Movement.

The Ahmadiyya Movement which was founded by Ahmad (1838—1908) the Promised Messiah and the Prophet of the latter days and which has its Headquarters at *Qadian*, Punjab, India, stands in the same relation to Islam in which original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions :—

- (1) THE AHMADIYYA MOSQUE,
63, MELROSE ROAD,
Southfields Putney,
S. W. 18, London (England).
- (2) ALMASJID,
4448, WABASH AVENUE,
Chicago,
United States of America.
- (3) THE AHMADIYYA MOVEMENT,
C/O AMERICAN EXPRESS Co.,
Charlotten Strasse 55,
Berlin, W. 8, Germany.
- (4) THE AHMADIYYA MOVEMENT,
COMMERCIAL ROAD,
Salt Pond,
Gold Coast, West Africa.
- (5) THE AHMADIYYA MOVEMENT,
ROSE HILL,
Mauritius.
- (6) THE AHMADIYYA MOVEMENT,
SHARBA KHALI ALMISHI 503,
Cairo,
EGYPT.

The following useful books can be had from the Manager,
 "Book Depôt Ta'lif-o-Isha'at," Qadian, District Gurdaspur,
 Punjab, India —

	Rs. A.P.
1. The Teachings of Islam, a philosophical discussion of the teachings of the Holy Quran, by the Promised Messiah, pp. 196 (bound) ..	1 12 0
2. Ahmad, the Messenger of the Latter Days, a brief account of the life of the Promised Messiah, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, pp. 68 ..	2 0 0
3. A Present to Kings, an epistle to H. E. H. the Nizam of Hyderabad, by the second successor of the Promised Messiah, pp. 89 ..	0 8 0
4. What the Ahmadiyya Movement has done for the Government, by M. Sher Ali, B.A., pp. 20 ..	0 2 0
5. What distinguishes Ahmadees from Non-Ahmadees, by M. Sher Ali, B. A., pp. 11 ..	0 2 0
6. The Message of Peace, a way to bring about peace between Hindus and Muslims, the last writing of the Promised Messiah, pp. 36 ..	0 2 0
7. The Will of the Promised Messiah, pp. 32 ..	0 2 0
8. Islam and other Faiths, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, pp. 42 ..	0 6 0
9. Ahmad and his Teachings, selections from the writings of the Promised Messiah, pp. 400..	1 8 0
10. The Future of Turkey, by Hazrat Khalifa-tul-Masih II ..	0 4 0
11. Islam <i>versus</i> Civilization, by Hazrat Khalifa-tul-Masih II ..	0 2 0
12. The Turkish Peace and the Muslims' Duty, by Hazrat Khalifa-tul-Masih II ..	0 4 0
13. The Islamic Mode of Worship (illustrated) ..	0 8 0
14. Non-Co-operation and Islam, by Hazrat Khalifa-tul-Masih II ..	1 2 0
15. A Present to the Prince of Wales, being an Account of the Claims, Teachings and the Work of the Promised Messiah by Hazrat Khalifa-tul-Masih II, bound ..	2 0 0
and unbound ..	1 0 0
16. A Character Sketch of the Promised Messiah by Hazrat Maulvi Abdul Karim ..	1 8 0
17. The Teachings of the Promised Messiah, being selections from his own writings ..	1 0 0

Indian Edition.

THE REVIEW OF RELIGIONS.

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DECEMBER 1924.

No. 12.

Editor : MIRZA BASHIR AHMAD, M.A.

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What we expect from our readers

From our readers we expect the following :—*Firstly*, our subscribers will kindly keep their accounts clear and make regular payment of their dues and be careful to see that their subscriptions do not fall into arrear. *Secondly*, all our readers will kindly try their best to increase the number of our subscribers and will make it a point to recommend the "Review of Religions" to their relatives, friends and others. *Thirdly*, those who can afford to pay more than their own ordinary subscription will send some extra subscription to enable us to send the Review on their behalf to suitable persons in Europe, America, Australia, etc. *Fourthly*, those of our friends who can write suitable articles for the "Review of Religions" will occasionally help us with their contributions. As for the selection of a suitable subject and the collection of material for it such friends may communicate with us. *Fifthly*, if any of our readers find any defect or shortcoming in the Review he will kindly inform us of the same so that we may take necessary steps to remove it. Similarly, if any of the readers should at any time think of something which may be likely to improve the condition of the paper in any way or which may help to increase its popularity and usefulness he would communicate it to us without delay. In short our readers should bind themselves to extend their sympathy, care and help to this our national organ in all possible ways.

MANAGER,

"THE REVIEW OF RELIGIONS,"

Qadian, Punjab, India.

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DECEMBER 1924.

[No. 12,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

THE LIFE AND TEACHINGS OF THE HOLY PROPHET.

THE FOLLOWING IS THE TEXT OF THE LECTURE WRITTEN BY
HIS HOLINESS HAZRAT KHALIFA-TUL-MASIH II IN LONDON
AND READ BY CH. ZAFRULLAH KHAN, BAR.-AT-LAW, IN THE
LONDON FIELD SCHOOL ON 28TH SEPTEMBER 1924. THE
LECTURE WAS MUCH APPRECIATED BY THE AUDIENCE. [Editor].

WITH THE GRACE AND MERCY OF GOD, HE ALONE IS
THE HELPER.

Mr. Chairman, my young English friends, Sisters and Brothers !
It has given me very great pleasure that you have afforded me an
opportunity this evening of talking to you about the Life and
Teachings of one whom I love and honour above all mankind,
and who is the guide and teacher not only of grown up men but
also of little children.

Every man's life presents several aspects, and light may be
thrown on it from different points of view. I shall, this evening,
deal with that aspect of the Life and Teachings of the Holy Pro-
phet (on whom be peace and the blessings of God) which may
prove to be of profit to young people.

Over 13½ centuries ago, on 20th April 571 A. D. to be exact,
a child was born in Mecca, a town of Arabia, situate about forty

miles inland from the shores of the Red Sea. A child, one of thousands that are born into the world everyday, but for whom the future held many surprising and wonderful things in store.

The name of this child's mother was Aminah, and the names of his father and grandfather were Abdullah and Abdul-Muttalib, respectively. The birth of this child gave rise to conflicting emotions in the hearts of his near ones, emotions both of joy and sorrow. There was joy because there was born to them a child who would continue the line of his forefathers and keep their name alive in the world. There was sorrow, because the child reminded his mother of her loving and most beloved husband and his grandfather of a most obedient son, who had left the world before the birth of his child. His features, his winning smile, the look of wonder in his eyes with which he beheld this strange world into which he had been so recently ushered, in short, everything connected with him brought back to the bereaved wife and the desolate father the dear memories of the young husband and son who had seven months previously left his dear ones to return to his Maker. Joy, however, predominated over sorrow, for the birth of this child was a guarantee that the name of the deceased would be rescued from oblivion. His grandfather gave to this child, who was born an orphan, the name of Muhammad, and he began to thrive under the care of his mother and of wet-nurse employed by his uncle.

It was a custom with the people of Mecca to entrust the care and wet-nursing of their children to women in the country, so that they might have the benefit of the fresh air of the country, and should escape the ill-effects of the confined air of the town. Women belonging to villages within 30 or 40 miles of Mecca used to come to the town from time to time and take away newly born babies for nursing, and when they brought them back, after the period of nursing was over, they used to be adequately rewarded for their care of the children by the parents of the latter. When these women came to Mecca after the birth of Muhammad (on whom be peace and the blessings of God) his mother was also

anxious to entrust his care to some country-woman, but when a woman was told that the child was an orphan she would refuse to undertake his nursing, being apprehensive that the child's father being dead she would not be adequately rewarded for her care of the child. This orphan child, who was destined to be the Master of Kings and Emperors, was presented to each woman in turn and was by each rejected. Strange, indeed, are the ways of Providence. He had already provided means for comforting the heart of this blessed child's mother, and for his upbringing in the country. Among those who had come to the town on this occasion to take in children for nursing, was one Haleema, who was a poor woman. As Muhammad, the blessed one, was presented to each woman and was rejected by all, so this woman went from house to house seeking a baby to nurse, but was sent away disappointed as she was poor, and nobody wished to entrust the care of their child to poor people. Having been rejected at every other house she made up her mind to take away this fatherless child, in order to avoid the taunts of her companions.

When Muhammad had passed the period of nursing, Haleema brought him back to his mother, who took him to her parents at Medina. After a short stay at Medina she was returning with the child to Mecca, when death overtook her, and at the age of six, Muhammad (on whom be peace and the blessings of God) was thus deprived of the loving care of his mother. Somebody conveyed him to his grandfather at Mecca, but the latter also died within two years, when Muhammad was only eight years of age, and his care was henceforth undertaken by his uncle Abu Talib. He was thus deprived, one after the other, of the tender care of those who loved him best, till he arrived at years of discretion.

The homes in which his childhood was spent were neither wealthy nor cultivated. For instance, meals were not served in those homes in an orderly and regulated manner. The financial condition and social habits of the people did not encourage the observance of modern table manners. At the time of meals the children gathered round the mother and clamoured for their food,

and each made an attempt to appropriate to him or herself a larger share than the others were able to secure. Abu Talib's maid, however, relates that Muhammad never followed this habit. While the other children were engaged in their unseemly contest over the food, he would sit silently apart, waiting for his aunt to give him his food, and whatever he was given he ate with pleasure.

At the age of twenty he joined a society whose members were required to take a vow that they would, whenever called upon, help those who were oppressed, to whatever tribe they might belong and secure to them the enjoyment of their proper rights. So that, even in his early youth whenever he learnt that one man was being oppressed by another, he would espouse the cause of the former and was not satisfied till he had secured for him his just rights.

His truthfulness, honesty and goodness at this time of his life earned for him the titles of "The Truthful One" and "The Trusted One." When the purity and honesty of his life began to be generally known, he was engaged by a wealthy lady merchant of Mecca, whose name was Khadeeja, to undertake on her behalf a commercial venture into Syria, in return for a share in the profits of the venture. She also sent a slave of her own to accompany him. Muhammad executed his commission with such diligence and honesty that the venture resulted in a far larger profit than Khadeeja had expected. His kindness and courtesy won the heart of Khadeeja's slave, and on returning to Mecca he gave a full account of the purity and nobility of Muhammad's life to Khadeeja, who was so affected by the recital that she offered her hand in marriage to Muhammad and was accepted by him. At this time Khadeeja (may God be pleased with her) was forty years of age, and Muhammad (on whom be peace and the blessings of God) was only twenty-five.

The first act of Khadeeja, after her marriage with Muhammad, was that she put the whole of her wealth, including her slaves, at the disposal of Muhammad, who immediately set all the slaves at

liberty, and thus accomplished that in his youth which aged leaders had been unable to accomplish during long lifetimes, *viz.*, to strike a fatal blow at the root of slavery, in a town where the institution of slavery was the foundation of the entire social system and was indispensable to its working.

A contemplation of the ills that affected his country made him sad, and he was wont to retire to a cave at the top of a mountain called Hira, three miles from Mecca, where he used to ponder over the condition of his country and the prevalence of polytheism and devoted himself to the worship of the One Eternal God. He found such comfort in the latter occupation that he often carried with him provisions sufficient to sustain him during several days, and spent long periods of time in the cave in the worship and contemplation of the Almighty.

At last when he arrived in his fortieth year he received Divine revelation to the following effect:—"Worship God and pray to Him for spiritual and intellectual advancement for the acquisition of such learning as has not previously been revealed to mankind."

When he received this revelation he felt troubled and proceeded home and related the whole incident to her, at the same time expressing his fear that God meant to try him. Khadeeja, who used to study every movement of his with affectionate solicitude, comforted him and said, "Nay, God will surely not try thee, for thou dost behave kindly towards thy relatives, dost assist the helpless, dost exhibit the most excellent moral qualities, dost entertain thy guests hospitably and dost help those who have been overtaken by misfortune." This was the testimony of the woman who was his wife and was, therefore, familiar with the minutest details of his life. There could be no better or truer witness of his character. For, the real nature of a man can be judged only by experience, and nobody can have greater experience of the nature of a man than his own wife.

Muhammad was not, however, wholly comforted by what his wife had said, and she, therefore, suggested that he should go to her cousin, who was a Biblical scholar and should enquire from him

the significance of this revelation. Accordingly, he went to Warqa bin Naufal, who was his wife's cousin, and told him of his experience. Warqa replied "Be not troubled. Thou hast received revelation from God in the same manner in which Moses used to receive it," and added, "I grieve over my old age, I wish I were younger and could witness the day when God will appoint thee for the guidance of mankind and thy people will drive thee forth from thy home." Muhammad, who used to spend every hour of his life thinking over the welfare of his people and of mankind, and who was extremely popular with his townsmen, was surprised to hear this and exclaimed in wonder "Will my people indeed drive me forth?" Warqa replied, "That they surely will. No man has ever been entrusted with a message so vital as thou hast been entrusted with, but his people have oppressed and persecuted him." In view of the love which he bore to his people, the affection which he displayed towards everyone of his townsmen and the services which he rendered to the poor, the intelligence that he would be driven forth by his people came as a surprise to him. But the future held greater surprises in store for him.

Within a few months of this incident, he again received a revelation in which he was commanded to call mankind to God to abolish all forms of polytheism, to suppress evil and transgression, and to establish purity and righteousness in the world. This revelation conferred on him the rank of a prophet, and in him was thus fulfilled the prophecy contained in Deuteronomy XVIII-18, where it is written "I will raise them up a prophet from among their brethren like unto thee." Muhammad (on whom be peace and the blessings of God) was a descendant of Ishmael, and was thus a cousin of the Israelites, and he was, like Moses, the bearer of a new law. The moment he was raised to prophethood, however, the whole world changed for him. Those that had loved him previously now hated him, those that had respected him now looked down upon him, those that had praised him now disparaged him, and those that had previously comforted him began now to persecute him. But four persons who had had opportunities of coming into the closest contact with him believed in him. These were

Khadeeja, his wife, Ali the son of Abu Talib, his cousin, Zaid, his freedman, and Abu Bakr, his dearest friend, and the ground of their belief was that Muhammad could not possibly be an impostor. The manner in which Abu Bakr signified his acceptance of Muhammad as a prophet was significant. When the latter received the revelation commanding him to proclaim his prophetic mission, Abu Bakr was sitting in the house of a nobleman of Mecca. A maid came into the room and exclaimed, "I wonder what is the matter with Khadeeja today, she says her husband is a prophet as Moses was a prophet." At this those present began to laugh and described such a claim as the result of madness. Abu Bakr, however, who knew Muhammad intimately, immediately left the place and proceeding to the latter's house enquired whether he had put forward any claim. Muhammad replied that God had appointed him for the guidance of mankind and for establishing the Unity of God. On hearing this and without asking any further questions Abu Bakr exclaimed: "I swear by my father and my mother that thou hast never uttered a falsehood, and I cannot conceive that thou wouldst say that concerning God which is not true. I bear witness, therefore, that there is no God besides Allah, and that thou art the Messenger of God."

Thereafter Abu Bakr began to exhort several young men who respected him for the purity of his life, and presently seven of these young men accepted Muhammad (on whom be peace and the blessings of God).

It is not an easy thing to accept the truth. The people of Mecca whose principal means of livelihood was the guardianship and service of idol temples, could not be expected to tolerate the doctrine that there were none worthy of worship except God. As soon as the relatives of those who had become Muslims became aware of the fact, they began to persecute them. Usman's uncle secured his body with a rope and confined him to a room in the house, declaring that he would not release him till he repented of his new faith. Another young Muslim, Zubair, who was only fifteen years of age, was also imprisoned by his relatives and the latter used to fill the chamber in which Zubair was confined with

smoke, in order to make him recant, but he remained firm and did not cease to profess his faith. A new form of persecution was invented by the mother of another young Muslim. She refused to take any food till he reverted to the faith of his ancestors. He replied that he was willing to obey his parents in all temporal matters, but that he could not obey them contrary to the pleasure of God, as the allegiance which he owed to God was higher than that which he owed to his parents.

In short, with the exceptions of Abu Bakr and Khadeeja, those who believed in the Holy Prophet, in the beginning, were all young men between fifteen and twenty-five years of age. It may be said that Muhammad, being an orphan, had from an early age learnt to carve out his own path, and that when God raised him to prophethood, the first who gathered round him were young people. With reference to its early history, therefore, Islam may be described as the religion of the young.

As a prophet is bound to convey his message generally to those for whom it is meant, Muhammad adopted the following mode for this purpose. One day he took his stand on a rising piece of ground and started calling upon the principal houses in Mecca. As the people reposed great trust and confidence in him, they began to gather round him in answer to his call, and those who could not come themselves sent representatives to listen to what he had to say. When they had all collected, he addressed them in these words, "Ye people of Mecca, if I were to tell you that a great army is advancing upon Mecca and has arrived close to it, intending to attack it, would you believe me?" Now, this was apparently impossible, for Mecca was regarded as a sacred town by the Arabs, and it could not be conceived that any tribe would march against it. Besides, the Meccan shepherds used to graze their flocks all round Mecca for long distances, and in the event of an army advancing towards Mecca they would speedily have warned the people of Mecca of the danger. Yet the answer which they all made to Muhammad's question on this occasion was "We would believe thee, for thou hast never been guilty of a

falsehood." To this the Holy Prophet rejoined, "You testify that I never speak that which is not true; I inform you, therefore, that God has appointed me to deliver His message to you, and to point out to you the error of your ways." The moment the people heard this they ran away from him, and exclaimed that the man was either mad or an impostor. This incident created a sensation in Mecca, and those who had already believed in him were subjected to severer persecutions than before. Brothers were deserted by brothers, children were driven out by their parents, and slaves were tortured by their masters. Persecution assumed several forms. Young men who cared little for customs and traditions and judged religious questions by the test of reason, and were therefore quick to accept the truth of the Holy Prophet, were imprisoned and starved by their parents in the hope that they might renounce their faith. Such measures, however, failed to shake them, and they continued to worship their Maker with dry lips and sunken eyes, till their parents, fearing that they might be starved to death, supplied them with food. Pity was sometimes taken upon these young men, but the case of those slaves and poor people who had become Muslims, but who had nobody to protect or to help them was indeed pitiful. Slaves were made to wear steel armour and then stand in the burning sun of Arabia till their skins were scorched. Some were dragged along the burning sands by means of ropes tied to their legs; the bodies of others were seared with red hot irons. One form of torture was to puncture the bodies of Muslims with needles. A devout Muslim lady was killed by a spear being run through her body. But these and other unspeakable horrors were borne unflinchingly by the Muslims, and even under torture they did not cease to declare that they could not relinquish the worship of One God. The Holy Prophet himself was the victim of persecution, but in his case, the conduct of his enemies, was influenced by unwillingness to give offence to his family which was universally respected in Mecca. Nevertheless, he was often abused and ashes and rubbish were thrown upon him when he used to prostrate in prayer.

Once when he was in this position, an enemy of his placed foot upon his neck, and kept him pinned in that position for a long time. On one occasion when he went to the Mosque for prayers, a cloth was put round his neck, and an attempt was made to strangle him by twisting the cloth. In spite of all this opposition the Holy Prophet (on whom be peace and the blessings of God) continued his propaganda. Wherever he found a few men sitting together, he would go and teach them that God was One, that there was no other God beside Him, neither in Heaven nor on Earth; that He had neither son nor daughter. He begat not, nor was He begotten; that they should put their faith in Him and worship Him and pray to Him alone; that He was free from all grossness and, therefore, could not be perceived by our physical eyes; that He was the Master of all Powers who had created the Universe and that the soul of the dead returned to Him and were given new life; men should love Him and strive to attain nearness to Him; that they should purify their hearts, their tongues and their actions, that they should eschew falsehood, murders, disturbance, thefts, robberies, false charges, fault finding, abuse, transgression and envy, that they should not spend their time in the pursuit of luxury and the satisfaction of their desires but should devote themselves to the service and welfare of mankind, and should promote love and peace in the world.

This is what he taught, and yet the people laughed at him. The people of Mecca were confirmed idol-worshippers and their temple contained hundreds of idols which they daily worshipped, and before which men made offerings, which were the means of support of many respectable families. To them the doctrine of the worship of One God alone appeared fantastic. They could not understand why God could not incarnate Himself in man or an idol. They could not reconcile themselves to the idea of an Invisible God. Therefore they were wont to laugh at the Holy Prophet whenever they saw him, and exclaimed, "Behold, this man has combined all the Gods into One," for they imagined that the separate existence of many gods was an incontrovertible fact, and that when

Muhammad taught that there was only One God, he meant that he had combined all the Gods into One. They ascribed their own fantastic notions to the Holy Prophet, and then laughed at their absurdity. The doctrine of a life after death furnished them with another source of merriment. They were amused at the idea that the dead would be made to live again. When the persecution of the Muslims at Mecca became unbearable, the Holy Prophet (on whom be peace and the blessings of God) permitted his companions to take refuge in Abyssinia, which was even then ruled by a Christian King. The majority of Muslim men and women, therefore, left their homes in Mecca and proceeded to Abyssinia. The hostility of the Meccans, however, pursued them thither, and the former sent a deputation to the King of Abyssinia that he should hand over the fugitives to the Meccans. But this Christian King was a monarch who loved to be just. When he had heard the deputation he desired to hear the other side and the Muslims were commanded to appear before him. It was a pathetic scene. The Muslims who had been compelled to leave their homes as the result of persecution by their own compatriots, appeared before the King of Abyssinia, apprehensive that they would be handed over to the Meccans and would be subjected by them to tortures severer than those which they had experienced before. The King enquired from them why they had come to his country. Their spokesman replied :—"Sire, we were ignorant and had no knowledge of good or evil. We worshipped idols and were unaware of the Unity of God. All manner of evil was prevalent among us ; transgression, robbery, murder and fornication were not counted as faults. God then raised Muhammad (on whom be peace and the blessings of God) as a prophet among us. He taught us the worship of the One God, restrained us from evil doing, enjoined justness and fairness, exhorted us to love each other and guided us along the path of purity and righteousness. Thereupon our brethren began to persecute us and inflicted various tortures upon us, till we were compelled to leave our homes and take refuge in your country. These people have followed us here and demand our return. Our only fault is that we worship the One Eterna

God." The King was so affected by this reply that he refused to hand over the Muslims to the Meccans. The latter then intrigued with the Court nobles and next day reiterated their demand, stating that the Muslims were in the habit of abusing Jesus. The King again summoned the Muslims and they explained to him what Islam taught concerning Jesus, *viz.*, that he was a beloved servant of God and a prophet, but that they would not accept him as God, as God was only One. At this the nobles were excited and demanded that the King should punish the Muslims. The King, however, replied that his own belief concerning Jesus was the same as that held by the Muslims, and he could not, on account of that belief, hand them over to their oppressors. He told the nobles that he did not mind their resentment as he preferred the pleasure of God, to the sovereignty of his Country. In Mecca, the persecution of the Holy Prophet himself was increasing. The Meccans approached his uncle Abu Talib, who was one of the chiefs of his people and fear of whom restrained them from proceeding to extremes against the Holy Prophet, and suggested that he should adopt the son of some other chief, and should hand over Muhammad to their vengeance. Said Abu Talib "This is indeed a strange request. You wish me to hand over my property to one of your brats, and to hand over my nephew to be tortured to death by you. Would even an animal kill its own young and love those of another?" Disappointed in this, they asked him to restrain his nephew from preaching the Unity of God and the iniquity of idol-worship. Thereupon Abu Talib sent for Muhammad and asked him whether he could not please the chief men of Mecca by conforming to their wishes. He replied "Uncle, I owe you a deep debt of gratitude, but even for your sake I cannot forsake God. If you are afraid of the hostility of the people you may leave me to myself, but I must preach the Truth which God has revealed to me. I cannot sit silent and witness the ruin of my people." The Meccans next resorted to cajolery and entreaty. They deputed a chief to approach the Holy Prophet and to request him not to disturb the peace of the town, suggesting at the same time that if his object was to gain

honor, they were willing to acclaim him as the most honored citizen of Mecca ; if he desired wealth they were ready to make him the wealthiest citizen of Mecca by making up a large contribution for him ; if he sought to set himself up as a King they were willing to recognise him as such ; if he desired a wife he would be given the choice of all the women of Mecca ; but that he should desist from preaching the Unity of God. Hearing this, the Holy Prophet replied "If you set the sun on my right hand and the moon on my left, I shall not renounce this doctrine." Eighty men had so far joined the Holy Prophet (on whom be peace and the blessings of God). When, however, rumours of the doings at Mecca spread into the country, people began to arrive in Mecca to find out for themselves what all this meant. The Meccans were chagrined at this and the streets were picketed to prevent anybody from seeing the Holy Prophet. At the same time they resolved to put an end to his life. Learning this, his uncle and his other relatives withdrew with him into a neighbouring valley in order the better to be able to protect him.

Frustrated in their designs, the Meccans entered into a covenant to boycott the Holy Prophet, the members of his family and all the Muslims. People were forbidden to sell articles of food or clothing to them ; and intermarriages and every other kind of intercourse with them was prohibited, unless they agreed to hand over the Holy Prophet to the Meccans to be dealt with by the latter as they pleased. Mecca is a lonely town in the desert. There is no other town within forty miles of it. It, may, therefore, be imagined what hardships the Muslims and the relatives of the Holy Prophet had to undergo as the result of this boycott. Pickets were posted to prevent any person from supplying them with food or drink, and this state of affairs lasted for three years. The beleaguered ones had to watch for favourable opportunities at night to bring in provisions, which were very often completely exhausted, and they had to subsist for days on the leaves and barks of trees. A companion of the Holy Prophet relates that the Muslims looked haggard and emaciated and their health began to suffer. Not for days or for weeks, but for three whole years was this greatest

benefactor of humanity persecuted in this manner for preaching the worship of One God and the acquisition of high moral qualities, but neither his own sufferings nor those of his followers and dear ones interfered with his high and noble purpose. After three years of continuous persecution the tardy humanity of some of the Meccan chiefs rebelled against this tyranny, and they tore up the covenant, into which they had entered. The Holy Prophet and his companions then left the valley into which they had withdrawn, but his old uncle and his faithful wife could not escape the effects of this long period of persecution, and died shortly after.

Perceiving the hostility of the Meccans towards his teachings, the Holy Prophet (on whom be peace and the blessings of God) thought of addressing himself to other towns of Arabia, and journeyed to Taif to call its people to the worship of One God. Taif is an old town sixty miles distant from Mecca. When the word of God was preached to the people of this town, they proved more savage than the people of Mecca. At first they abused him and then drove him out of the town, and set dogs and ruffians at his heels. He was pelted with stones from all directions and walked along bathed in his own blood and followed by ferocious dogs. His attitude towards the tyrants of Taif might, however, be judged from the words which issued from his lips under these conditions. He walked on wiping the blood from his face and prayed in these words "Lord, these people know not that what I tell them is the Truth; they are doing this because they think it is right. Be not angry with them, therefore, and send not down punishment upon them, but open their eyes to the Truth and enable them to accept it." What brutal torture repaid by such words of love! Do we anywhere meet with an instance of such consummate love for humanity? The Truth cannot be suppressed, and versions of his teachings began to spread into the country. Some men of Yathrab (which is now known as Medina) came to Mecca on the occasion of the annual pilgrimage, and met the Holy Prophet (on whom be peace and the blessings of God). He explained the teachings of Islam to them and they were deeply affected by it. On returning to Yathrab they spoke of it to their

fellow townsmen and next year seventy of them came to learn further particulars and all accepted Islam. They requested the Holy Prophet that he should accompany them to their town and make it his home. He considered that the time had not yet arrived for his leaving Mecca, but he promised them that when the occasion arose he would come to Medina. When the Meccans learnt that his doctrine was beginning to spread outside Mecca, they hit upon a novel plan of putting an end to his life. They selected one man from each tribe to make a united assault upon him during the night and to finish him, thus making all tribes responsible for the outrage, so that the tribe of the Holy Prophet, even if they resented it, should feel themselves helpless against the united tribes of Mecca. The Holy Prophet had, however, been warned of the danger by God, and he left Mecca the same night in the company of Abu Bakr, and journeyed to Medina. The people of Medina readily accepted his doctrine and within a short time almost all of them became Muslims. They chose the Holy Prophet as their King, and thus the corner stone which the builders of his town had rejected became the crown of the State of Medina.

As King of Medina also, his occupation was the teaching and instruction of the people, and he never gave up his simple mode of life. He spent his time in calling men to the worship of One God, and teaching them the moral and social ordinances of Islam. He personally led the five daily prayers in the Mosque, settled all disputes that arose among the members of the community, and devoted time and attention to the promotion of the national welfare, for instance in matters relating to commerce, education and hygiene. He paid special attention to the circumstances and needs of the poor, and strove to fulfil the latter. For instance, he would sometimes run errands for the poor who stood in need of such service. During his many occupations he yet found time to join in the games and pastimes of the young and encouraged in them the development of a healthy national spirit. When he returned to his home he often assisted his wives in household work. At midnight when everybody had retired to rest, he would

leave his bed and spend the still and dark hours in the worship of His Maker, till sometimes his feet were swollen as the result of standing in an attitude of devotion.

His teaching may briefly be described as follows :—

(1) He taught that God is One, and all other beings, whether angels or men, are His creatures ; and that it is offering an insult to God to imagine that He incarnates himself in man or in idols, or that he begets or was begotten. He is above all such contingencies. He alone gives life and He alone takes it away. All reformers and prophets were His servants, and none of them possessed Divine powers. All men should worship Him alone, and should pray to Him alone, and should put their trust in Him alone.

(2) He taught that God had created man for the highest spiritual, moral, intellectual and social advancement, and that in order to fulfil this object He had constantly raised prophets among all nations. He repudiated the doctrine that prophethood had been confined to any particular nation, for this would involve a charge of partiality against the Creator and would amount to a denial of His Providence. He testified to the truth of the Prophets of all nations.

(3) He taught that the word of God had been revealed in all ages according to the respective needs of the times, and he claimed that God had appointed him for the guidance of this last age. Accordingly, he taught that the Quran was a more perfect code of laws than the previously revealed books and he called all mankind to it.

(4) He taught that God always speaks to His Servants and reveals His signs in their support, to assure them of His Existence and of His Love, and he claimed that those who followed his teachings would perceive the truth of these things within themselves. I can vouch for the truth of this doctrine on the basis of my personal experience. I have, by following the teachings of Islam,

heard the Word of God in the same manner in which the people of the time of Moses and Jesus heard them, and God has on several occasions manifested to me signs which are surely beyond the power of man.

(5) He taught that one of the signs of a true religion was that God should provide means for keeping it alive and pure in the world, and that, in order to secure Islam against human interference He would raise prophets who would guard Islam and preserve its purity. Accordingly, a prophet has recently appeared in India to fulfil this object. The name of that Prophet is Ahmad. I am his second successor and my companions are some of his followers.

(6) He taught that in spite of differences of religion people ought to live in peace and amity with each other and should not quarrel over religious matters. For if a man has the Truth, he need not quarrel over it, he has but to present it and it will of itself conquer the hearts of the people. He, therefore, permitted even Christians to conduct their service in his Mosque, an instance of large-hearted tolerance which is hardly to be met with even in this advanced twentieth century.

(7) He emphasised that man's life has two aspects, the spiritual aspect and the physical aspect, and that they were so related to each other that they could not be separated from each other, and that each of them re-acts upon the other. He laid special stress upon the truth that no amount of outward conformity to religious injunctions could avail in the absence of the purity of the heart, and that, on the other hand, the mind could not be trained and developed without the help of outward conformity. For a perfect development of man, therefore, it is necessary that regard must be had to both these aspects.

(8) In respect of morals, he taught that all men are born with pure and untainted natures and whatever corruption appears can be directly traced to faulty education or wrong upbringing. That is why he always insisted on good education and high upbringing.

(9) He used to emphasise the fact, that the real object of good morals is the true transformation of one's self as well as that of others. Therefore, true morals are those which help in purifying ourselves as well as others. He would not stress one aspect of a question alone, he would keep in view all sides of the thing. He would never say for instance that one should make use of mercy and forgiveness on every occasion. He would say in effect that if one was harmed or injured by another, one should think how best one could improve the character of the offender. If he happens to be a noble minded person, he would certainly mend in future if he is given an opportunity to do so. So he would say such a person deserves every consideration of mercy and forgiveness. But if he happens to be so degraded as to mis-interpret your forgiving him as a sign of weakness or fear and thus become bolder and more impudent in his wickedness, then it is time that strict measures were adopted or else he would harm others beside yourself. Punish him, according to the measure of his guilt, or else innocent and weak people would suffer for no fault of their own.

(10) He taught that offensive wars should never be undertaken. War was permitted only as a defensive measure. Even in the latter case if the aggressor repents of his folly, and is willing to come to terms, you should be ready to make peace.

(11) Again he taught that the spirit or soul of a man is created immortal, therefore with the death of the body there is no death to it. It would continue making progress without undergoing any annihilation, so much so, that even sinners and the iniquitous after undergoing purificatory chastisement and after they are purged of all evil inclinations, will share the eternal Mercy of Allah and they will be placed on the road of eternal progress again.

When the Meccans saw that he had secured a good opportunity of spreading his teachings among the inhabitants of Medina, and many people had begun to join his fold, they led many expeditions against him, but all these military attempts failed. Even here his superiority over them was clearly demonstrated, for in spite of

the heavy preparations on their part and the odds being in their favour—sometimes they numbered thrice as many as the Moslems—they were always defeated, which was very unusual. The Moslems were victorious and the Meccans were helplessly discomfited. Sometimes the Moslems did suffer some sort of check or repulse, but it was never a defeat in the real sense of the word, for ultimately it led to an overwhelming defeat of the enemy.

These campaigns on the part of the enemy led to two very clear and direct results. One was that out of all this turmoil he emerged the supreme King of Arabia. Secondly he had occasion, during this time of strife and stress, to exhibit some of those high moral traits which could only be shown during a time of fighting. This established his moral superiority still further. At the same time this stress and strife proved to the world what a spirit of sacrifice and devotion he had infused into his followers.

For the sake of illustration I relate here an episode of the battle of Ohud. Three years after his emigration to Mecca the enemy with three thousand veterans set out from Mecca to attack Medina. Medina is two hundred miles away from Mecca, but the enemy were so conscious of their strength that they advanced into the very neighbourhood of Medina. At Ohud which is only eight miles away from Medina the Holy Prophet marched out with one thousand men to meet them. One of his pickets misunderstood his directions and the result was that victory which had almost been theirs was about to be turned into a defeat. In spite of the fact that the Moslems were victorious on all the fronts yet owing to that tactical blunder, the enemy turned upon them and during the course of the battle at one time the situation became so critical that the Moslems were driven far behind, so far indeed, that the Holy Prophet was left alone in a ring formed by his bitterest foes. At this moment he stood so firm, that though his men had fallen back he would not turn a single step. When the Moslems realised this state of affairs, they made a determined effort to come to his succour, but only 14 of them could break through the enemy's lines to reach him. At that time the Holy

Prophet was struck by a stone and he received a wound in the head and fell down in a swoon. He was buried under the dead bodies of the Muslims who fell defending him. It was generally thought that the Holy Prophet had received his martyrdom. His followers were so devoted to him that when they heard this news, many of them threw down their arms on the field of battle and began to cry. One of the Muslim soldiers who was not aware of the rumour and happened to pass by enquired the cause of this despair. When informed of the reported death of the Holy Prophet the soldier remarked, that now was the time for a more desperate fight. We shall follow our beloved leader to death. Having said this he drew his sword and fell upon the enemy and was killed. Seventy wounds were found on his body when it was discovered later on.

When the body of the Holy Prophet was discovered under the dead bodies of his followers, it was found that he was alive. The news spread and the Muslim army began to rally again and the enemy was routed. A Moslem soldier missed one of his relatives, so he went out in search of him. He found that both his legs had been cut off and he had been severely wounded and almost at his last breath. As soon as the wounded man saw his friend, he enquired of him concerning the safety of the Holy Prophet and when he was told that the Holy Prophet was safe, his face beamed with delight and he said, "Now I die happy." Then the dying man caught hold of his relative's hand and requested him to convey the following message to his dear and near ones "Muhammad the Prophet of God is a charge in our hands for which we are answerable to God. It is your duty to protect this divine charge. Take heed lest you should fall short of your duty." This is how the Muslim men evinced their faithfulness towards the Holy Prophet.

The Moslem ladies were in no way behind their men in this respect. When the news reached Medina that the Holy Prophet was killed, the Medinites to the last soul left the city for the battle-field with hearts full of grief and sorrow. They were met by the

Muslim army which was returning from the battlefield delighted with the prophet being safe among them. A woman went forward and asked one of the soldiers "How is the Holy Prophet." As the man knew that the Holy Prophet was quite safe, he did not care to answer her question and said "Your father is killed, Madam." "How is the prophet of God?" she said with impatience, "I do not enquire of you about the death of my father." Again the man did not care to set her anxiety about the Holy Prophet at rest and replied "Your two brothers are killed, dear sister." She lost her patience and said with sternness, "I do not ask you to tell me anything about the fate of my brothers. Would you or would you not let me know how is the Prophet of God?" "The Holy Prophet is quite safe" replied the man. "God be praised" she exclaimed, "if the prophet of God lives, then the whole world lives and I do not care who else is dead." How could such sincere devotion and genuine attachment for the person of the Holy Prophet exist in the hearts of his followers without a pure and perfect example and a keen solicitude for the welfare of mankind on his part. Similarly the Muslim army was once marching through a mountain path on both sides of which the archers of the enemy lay concealed. The Muslims were quite unaware of the position of the enemy and when they reached the centre of the pass the enemy began to throw arrows at them. This sudden onslaught frightened the horses and the camels of the Muslims and the riders lost control over them. The Holy Prophet was left with only 16 companions amidst a host of 4,000 archers and the rest of the Muslim army was dispersed. The Holy Prophet quite undaunted spurred his horse towards the enemy's ranks. Seeing this the handful of companions that were with him were disconcerted and dismounting from their horses, held the reins of his horse and said "The enemy is advancing triumphantly and the Muslim army has been routed and the safety of Islam depends on your safety. We entreat you to go back so that the scattered Muslims should come together" "Let go" said the prophet and then he exclaimed at the top of his voice "I am the prophet of God, I am not an impostor,

let him who can, injure me." Saying these words he advanced towards the ranks of the enemy with the 16 companions left with him. No human hand could do him any harm. Then the prophet ordered one of his followers to call the flying Muslims with a loud voice in these words "Ye Medinites, the prophet of God calls you." A companion of the Holy Prophet relates "Our horses and camels had become terribly frightened and were running away from the field of battle and all our efforts to restrain them and to turn them back were of no avail." When we heard this call we became as if we were dead and the voice of God was calling us. I became impatient to run back. I tried to turn my camel back too but all to no purpose, the voice, "The Prophet of God calls you," was still resounding in my ears. When I saw that my camel was carrying me away from the scene of battle I took my sword out of the scabbard, killed him and like a mad man ran towards the place from which the voice came." He writes such was the state of all the army. He who could turn his horse or camel came back to him and he who could not do so got down off it and ran towards him. He who could not even get down killed his animal and hastened towards his master and in a few minutes every one gathered round him at his call just as it is said the dead would rise from their graves at the sound of the last trumpet.

He always laid emphasis on the point that Muslims should never be the first to attack. They should on the other hand fight only for defence. He always enjoined upon his followers never to kill in battle women, children, clergymen, old men and those who were not fit to fight. He enjoined that those who laid down their arms should not be killed. Trees should not be cut down, buildings should not be demolished, towns and valleys should not be ravaged, and if he ever came to know that these instructions had been violated he was very angry with the offender. When Allah vouchsafed to him the conquest of Mecca the Meccans trembled with fear at the treatment which might be meted out to them. The residents of Medina who had not themselves seen the tortures to which the Muslims had been

subjected and had only heard of them from other people were very much enraged at the thought of them. But when he entered Mecca he gathered together the people and said "Ye people, I forgive you today all the wrongs which you have done to me. You will not be punished." If there had been no wars and he had not been made a King how could he become a perfect model for mankind and how could he display this aspect of human morals. In short, war has revealed to us important aspects of his character and demonstrated his love for peace, tranquillity, forgiveness and mercy; because he alone is truly merciful who shows mercy in the hour of his triumph, and he alone is worthy to be called generous who possesses riches and distributes them. The Almighty God granted him victory over his tyrant enemies and he forgave them all, He granted him sovereignty and by living a humble and simple life and by distributing his riches to the poor and the needy he proved that he did not teach others to look after the poor because he did not possess anything but that he acted upon what he taught.

He spent every moment of his life in suffering for the sake of God, and every day suffered a new death in His path. He died at the age of 63, and even in his last illness he was anxious to safeguard his followers against reversion to any forms of associating other beings with God. He repeatedly exclaimed "May God deal with those who turned the tombs of their prophets into places of worship," meaning that those people prayed to their prophets as if the latter possessed Divine powers. He thus meant to warn the Muslims against this form of deification. Condemning with his last breath all that might militate against the Perfect Unity of God, he returned to His Maker, and although it is alleged that the Muslims worship Muhammad (on whom be peace and the blessings of God), he was the man who did more than anybody else to suppress all forms of deification and association of other beings with God.

He spent the whole of his life in preaching the Perfect Unity of God, and whatever love we find today in the world for this doctrine it is the result of his efforts and the efforts of those who followed him.

HIS HOLINESS VISITS BRIGHTON.

ADDRESS AT THE ROYAL PAVILION.

We reproduce below the following from *The Sussex Daily News* concerning the visit of His Holiness Hazrat Khalifa-tul-Masih II to Brighton on the 29th of August 1924. Under the head-line "A Real League of Nations" and "A Leader of Islam at Brighton," etc., the paper gives a lengthy note which we reproduce below. *Editor.*

"Accompanied by a band of nearly 20 Indians, His Holiness the Khalifa-tul-Masih, the head of the Ahmadiyya movement of Islam, came to Brighton yesterday, to visit the Chattri on the Downs, and the Indian Memorial Gateway at the Royal Pavilion.

Coming from Qadian, India, to attend the Conference on some living religions within the Empire His Holiness, was received on Thursday at the India office, after which yesterday's functions were made by him his first public-duty.

The Ahmadiyya movement is purely a religious one. It is non-political, and the sect is intensely loyal to the Crown; a fact which adds the greater value to the striking address which His Holiness gave at the Royal Pavilion. There were no civic formalities associated with the proceedings. Permission was requested and gladly granted for His Holiness to visit and inspect the two Indian memorials of the Great War and of Brighton's care for the wounded Indian soldiers; and Mr. Henry D. Roberts, M. B. E., the Director of the Royal Pavilion, greeted the distinguished visitor on his arrival from the Chattri, the Royal Pavilion also being closed to the public while the Indians were there.

BRIGHTON'S DUTY.

For the visit the arrangements were in the hands of Dr. Khalid Sheldrake.

From Victoria Station before the party left, the following telegram was despatched to *The Sussex Daily News* :—

"India hopes that Brighton will do its duty to our Empire to-day
Islamabad, London."

Reaching Brighton Central Station at 11-35 a.m., the party were a picturesque sight, only one of their number being in European clothes. His Holiness was attired in long black coat and white Indian trousers, and he alone wore a turban of white colour. All the others had turbans and trousers of different colours. With the exception of the one in European attire, all wore beards and moustaches. They were alike of clear cut features, and their faces bore an expression of gentle serenity.

A WELCOME CHANGE.

An interested assembly watched the party as, under Dr. Sheldrake's guidance, they took seats in the motor cars which were in waiting for the journey to the Chattri. On arrival at the Chattri there was a welcome break in the drizzling rain which had accompanied the early morning, and for the rest of the party's stay the weather remained fine. His Holiness, at the Chattri, spoke a few words of which the spirit was interpreted by Maulvi Abdur Rahim Nayyar.

That small pavilion, erected by the western nation to commemorate the services of the eastern, was described as an emblem of the union between the East and the West. Their prayers was that God would grant them a greater, more glorious pavilion, under the roof of which the East, the West, and all nations should come, under the sway of peace and goodwill. Prayer was afterwards offered.

AT THE ROYAL PAVILION.

Reaching the Royal Pavilion at 1-20, His Holiness, after being welcomed by Mr. H. D. Roberts, delivered an address.

Commencing with the words "With the grace and mercy of God: He alone is the helper," His Holiness said it had given him very great pleasure to visit Brighton. In the heart of every Indian, Brighton aroused an uncontrollable rush of emotion. Thousands of wounded Indian soldiers had received there the kind offices of healing and of mercy during the terrible days of the Great War; and a memorial had been erected there to those

brave men who had laid down their lives in the cause of liberty and justice 6,000 miles away from their homes. Those who were familiar with Indian traditions could to a certain extent appreciate the degree of sacrifice in the acts of duty and devotion which were displayed by the Indian Army. Not very long ago it was a belief common to the majority of the peoples of India, that a man who journeyed beyond the boundaries of India must suffer the loss of his caste and of his religion.

THE CALL OF THE EMPEROR.

For hundreds of thousands of men from such a country to leave their homes to answer the call of their Emperor, with the certainty in their hearts that many of them would not see the shores of India again, was therefore an uncommon sacrifice. Thus Brighton inspired in the heart of every Indian feelings of honour and respect towards those of his countrymen who had found a last resting-place in the soil of Britain, and whose devotion was there commemorated in the form of a memorial. It infused into the mind of every Indian the determination to put forth every effort towards the establishment and maintenance of peace and justice. Indissolubly united to this was the feeling of loyalty towards the British Empire which Brighton would help to keep ever fresh in their minds. There might be differences and even squabbles among the different members of this great family of nations, but India could not now be severed from the Empire for thousands of brave Indians, of whom their motherland was justly proud, many of whom received the last offices of mercy and charity in Brighton, had laid down their lives in defence of the Empire and of the ideals for which it stood. The sons of India would never tolerate anything that tended to the destruction of that for the preservation of which so many of their brethren sacrificed their lives. Men might effect a division of territories and of goods, but they could not separate the dead bodies of those comrades-in-arms who laid down their lives for the achievement of one common ideal, and who were now united in death.

THANKS FOR BROTHERLINESS.

He took that opportunity of thanking the Corporation of Brighton and the people of Brighton, and through them the people of the British Isles, on behalf of his community and the people of India, for the generous hospitality and brotherly treatment they accorded to his fellow countrymen when they stood most in need of sympathy and help. In some degree he could realize the comforts and hospitality which his brethren received in that town, for some of the members of his community were brought there wounded, and their letters to him were full of praise of the affectionate solicitude which anticipated all their wants. He wished particularly to thank his Royal Highness the Prince of Wales, who unveiled and dedicated the Indian Memorial, and who had, after his Majesty the King-Emperor, done more than any other person or institution to knit together the various units that constitute the British Empire. He also thanked the then Mayor of Brighton, Alderman Sir John Otter, J.P., who offered the Pavilion at Brighton as a hospital for the wounded Indians; and he thanked all those kind-hearted doctors and nurses who ministered to his fellow countrymen and alleviated their pain. "Sisters and brothers," continued His Holiness, "the Great War has clearly demonstrated the value of fraternal co-operation, and all of us can now realize what splendid results may be achieved through co-operation, and how helpless even a great Empire may prove to be without such co-operation. What we can learn from experience cannot be learnt merely from precept, and the British Empire has given a practical demonstration to the world of what can be done by mutual co-operation.

REAL LEAGUE OF NATIONS.

"The British Empire is the real League of Nations, and I trust that this fact, which, though understood before the war was fully brought home only during the war, will not now be permitted to be lost sight of. India, the country to which

I have the honour to belong, has arrived at the threshold of maturity, and its longings and ideals must now be viewed from a standpoint different from that which have hitherto been adopted. The British Empire is the greatest experiment of its kind which has ever been tried in this world, and on the success of this experiment does, to a large extent, depend the future progress and prosperity of the world. Everyone of us should therefore be willing and prepared to sacrifice his personal and individual objects and prejudices to make the Empire a success. Brighton, which has honoured the dead heroes of India and has perpetuated their memory will, I am sure, be foremost in establishing and maintaining fraternal relations with the loving Indian subjects of his Majesty, for the dead are honoured only for that which they accomplished in their lives. Thus may Brighton become in truth the "Bright Town," as holding aloft the torch of peace and justice.

FULL CO-OPERATION.

"I desire to assure the people of Brighton, and through them the different units of the British Empire, on behalf of that portion of my community which lives under the flag of the Empire, that we are prepared to make every sacrifice for the maintenance and preservation of the Empire, and that, God willing, our future in this respect, as I hope in others, will outshine our past, for the Holy Founder of the Ahmadiyya Movement, the Promised Messiah (on whom be peace and the blessings of God) has laid down as one of the cardinal principles of the Movement that we should render full assistance and co-operation to the Government to which we owe allegiance, and that while serving our country we should give our love and sympathy to all mankind. I believe that all other communities in India are, despite certain differences, also at heart supporters of the Empire."

Concluding, his Holiness prayed that God may so guide those in whose hands lie the destinies of the Empire as to enable

them to establish firmly uniform peace, justice and liberty throughout the Empire, and that He may cause the Empire to endure on these foundations.

In the "Amen" with which his Holiness's address closed, all the Indians united.

A GREAT HONOUR.

Mr. H. D. Roberts thanked His Holiness for his extremely kind and interesting remarks about Brighton and its association with the war. The town felt it a great honour, in 1914, to place that magnificent Pavilion at the disposal of His Majesty for the use of the sick and wounded Indian soldiers. In doing so it willingly gave up, for the purpose, its great treasure-house, so that our Indian fellow-subjects, stricken by the war, might be housed and tended, and, if possible, brought back to health in that beautiful town. They were delighted that His Holiness had included in his visit to England the journey to Brighton. That morning he had inspected the Chattri on the Downs, erected at the joint cost of the India Office and the Brighton Corporation, to commemorate the fact that there was the site of the burning ghat where the bodies of the Hindoo and Sikh soldiers received the last rites. He had also seen, at the Royal Pavilion, the memorial gateway erected at the cost of the princes and peoples of India, and unveiled by His Highness the Maharajah of Patiala. They were glad that the sun had broken through the clouds to welcome His Holiness to the "Bright Town" of which he had spoken.

ISLAMIC SABBATH.

Yesterday was the Islamic Sabbath, and the Indians, under His Holiness, united in devotion upon the Eastern Lawn of the Royal Pavilion, carpets being spread. There were low chantings, His Holiness spoke, and prostrations and other devout symbols of the Islamic worship accompanied the petitions. Around the

eastern wall of the lawn a big gathering of the public stood, watching the unwonted and impressive sight of the little assembly of turbaned figures, arranged in two rows with His Holiness at their head.

Early dinner was taken in a private room at the Pavilion Restaurant, Mr. George Morley catering. Later in the afternoon His Holiness and his entourage visited the Dome.

As a thankoffering in memory of what Brighton did for the Indian soldiers, His Holiness has signified his intention of making a gift to the Mayor, to be utilized for the feeding of children of the poor.

HIS HOLINESS BACK AT QADIAN.

His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II, Head of the Ahmadiyya Community, landed at Bombay on the 18th of November 1924. He was received at the wharf by a large number of persons who had come to Bombay from all the different parts of India, Burma, and Ceylon. During his short stay at Bombay His Holiness was interviewed by the representatives of all the important papers of the city which vied with each other in publishing long eulogistic notes about His Holiness and the Ahmadiyya Movement of which he is the present head. His Holiness had also an interview with Mr. Gandhi at Bombay and discussed with him the present political situation in India and the means of bringing about peace and unity in the country. His Holiness arrived by special train at Batala on the night of 23rd and reached Qadian on the morning of the next day. At Qadian His Holiness was received by over two thousand persons of different creeds and races who joined in according him a most enthusiastic reception.

The Ahmadiyya Press Association sent the following press telegram to the Indian and the London press concerning the return of His Holiness and party to India:—

“His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih, Head of the Ahmadiyya Community, landed at Bombay on 18th and was accorded a hearty welcome by over two hundred representatives who had come there from different parts of India, Burma and Ceylon. While still at the port Doctor Sadiq of Qadian presented on behalf of the Ahmadiyya Community in India an address of welcome to His Holiness who replied in suitable words and thanked the British people and press who had received him so well in London. Before leaving the wharf His Holiness with his party was photographed by different press photographers and during his short stay in Bombay representatives of all the important dailies of the city came to interview His Holiness concerning his European tour.

At Bombay His Holiness had also an interview with Mr. Gandhi and had a talk with him about the present situation in India. His Holiness laid special stress on the fact that unless the Indian National Congress were made open to the holders of all the different views it could not be truly called a national body which it can become only when it represents all shades of opinion held in India. Moderates and extremists, co-operators and non-co-operators must equally have a voice in the Congress and whichever party happens to predominate must be allowed to formulate and lead the policy of the house so long as it continues to be in power. Under present circumstances the Congress though named a national body only represented a particular class of people and therefore it had no real force in the country. Mr. Gandhi expressed his concurrence with these views and urged His Holiness to also join the Congress. His Holiness replied that he being an out and out co-operator and an advocate of constitutional and evolutionary progress could not join the Congress under the present circumstances but would willingly do so when he found that he could enter the Congress without being faithless to his religion and conscience.

On his way to the Punjab His Holiness was accorded a hearty welcome by a large number of people at the Railway Stations of Agra, Delhi, Ludhiana and Jullundur. His Holiness and his twelve secretaries reached Amritsar by special train on 23rd where over a thousand Ahmadies had assembled to receive and present an address of welcome to him at the Railway Station. On the morning of 24th His Holiness arrived at Qadian, the Headquarters of the Movement, and was accorded a most hearty and enthusiastic reception by over two thousand people of different castes and creeds, and His Holiness is now busy in receiving addresses of welcome and responding to invitations to dinners which are being arranged in his honour by different bodies.

Whole Ahmadiyya Community is thankful to London press and people for their kind reception of their leader.

Ahmadiyya Press Association."

A MOST PAINFUL AND SAD BEREAVEMENT.

The second wife of Hazrat Khalifa-tul-Masih II, Head of the Ahmadiyya Movement, who gave birth to a male child a month ago and was suffering from fever, anæmia and general weakness, breathed her last in the afternoon of the 10th of December 1924, *Inna lillahi wa Inna Elaihi Rajioon*. The deceased was a highly gifted lady and held enlightened views. Considering her sex, she was very well-educated and possessed an unusual fondness for learning and was a pillar of female education among the members of the Ahmadiyya Community to which she belonged. It was at her suggestion that His Holiness the Khalifa-tul-Masih II, laid the foundation of a Central Association of Ahmadi women at Qadian known as the Lajnai Amaiyyah to which she acted as Secretary. Amatul-Hayi, for this was the name of the deceased, was deeply religious in her tendencies and took special care in bringing up her children in accordance with the teachings of Islam and Ahmadiyyat. Her death under the circumstances is a national loss to the Ahmadiyya Community.

The deceased was a daughter of Hazrat Khalifa-tul-Masih I, and was only 24 years of age. She leaves one son and two daughters. She was buried in the Maqbara Bahishti and about two thousand persons offered prayers for her under the leadership of Hazrat Khalifa-tul-Masih II, to whom her death has come as a shock of unusual magnitude. We request all Ahmadi brothers to pray for the deceased and the little ones she has left behind her.

ANOTHER SAD DEMISE.

We have also to record the news of the death of Brother A. I. Yakub, President of the Anjuman Ahmadiyya, Lagos, Nigeria. Professor Nayyar who has come back to Qadian after a strenuous missionary work of more than five years in Nigeria and England informs us that the deceased was among the first converts to Ahmadiyyat in Nigeria and was a very sincere and zealous member of the Lagos Ahmadiyya Community. We deeply sympathise with our Nigerian brethren in their bereavement and pray to God that He may grant them power to bear this shock with patience and resignation. Brother Nayyar also informs us that His Holiness the Khalifa-tul-Masih has sanctioned the appointment of Brother Zakaria Tinnuba, one of the notables of Lagos, as President of the Anjuman Ahmadiyya, Lagos, in place of the deceased. May God help him and be his guide in the discharge of his new duties.

It is painful to note that during the last month, two of our foreign Ahmadiyya Communities suffered heavy loss through the death of their distinguished members, viz., the Ceylon Ahmadiyya Community through the death of Brother B.W. Lye which was reported in our last issue, and the Lagos community through the death of Brother A. I. Yakub. Both of these gentlemen were very useful persons and rendered noteworthy services to the cause of Ahmadiyyat in their respective countries.

TO OUR READERS.

Though we have not yet received any final decision from our superior authorities, yet most probably the next number of the Review of Religions will be published from London, the editor's office, as at present arranged, continuing to remain at Qadian.

The Ahmadiyya Movement.

The Ahmadiyya Movement which was founded by Ahmad (1836—19 the Promised Messiah and the Prophet of the latter days and which has its Headquarters at *Qadian*, Punjab, India, stands in the same relation to Islam in which original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions :—

(1) THE AHMADIYYA MOSQUE,

63, MELROSE ROAD,

Southfields Putney,

S. W. 18, London (England)

(2) ALMASJID,

4448, WABASH AVENUE,

Chicago,

United States of America

(3) THE AHMADIYYA MOVEMENT.

C/O AMERICAN EXPRESS CO.,

Charlotten Strasse 55,

Berlin, W. 8, Germany

(4) THE AHMADIYYA MOVEMENT.

COMMERCIAL ROAD,

Salt Pond,

Gold Coast, West Africa

(5) THE AHMADIYYA MOVEMENT,

ROSE HILL,

Mauritius.

(6) THE AHMADIYYA MOVEMENT.

SHARFA KHALI ALMISRI 505,

Cairo

Egypt.

The following useful books can be had from the Manager,
 "Book Depôt Ta'rif-o-Isha'at," Qadian, District Gurdaspur,
 Punjab, India—

Rs. A.P.

1. The Teachings of Islam, a philosophical discussion of the teachings of the Holy Quran, by the Promised Messiah 1 12 0
2. Ahmad, the Messenger of the Latter Days, a brief account of the life of the Promised Messiah, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 2 0 0
3. A Present to Kings, an epistle to H. E. H. the Nizam of Hyderabad, by the second successor of the Promised Messiah 0 8 0
4. Ahmadiyyat or the True Islam; a most valuable book by Hazrat Khalifa-tul-Masih II 3 8 0
5. The Ahmadiyya movement; by Hazrat Khalifa-tul-Masih II 1 8 0
6. The Message of Peace, a way to bring about peace between Hindus and Muslims, the last writing of the Promised Messiah 0 2 0
7. The Will of the Promised Messiah 0 2 0
8. Islam and other Faiths, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 0 6 0
9. Ahmad and his Teachings, selections from the writings of the Promised Messiah 1 8 0
10. The Future of Turkey, by Hazrat Khalifa-tul-Masih II 0 4 0
11. Islam *versus* Civilization, by Hazrat Khalifa-tul-Masih II 0 2 0
12. The Truth about the Split (being a reply to a pamphlet entitled "The Split" by M. Muhammad Ali, M. A. of Lahore) by Hazrat Khalifa-tul-Masih II 3 0 0
13. The Islamic Mode of Worship (illustrated) 0 8 0
14. Non-Co-operation and Islam, by Hazrat Khalifa-tul-Masih II 1 2 0
15. A Present to the Prince of Wales, being an Account of the Claims, Teachings and the Work of the Promised Messiah by Hazrat Khalifa-tul-Masih II, bound 2 0 0
 and unbound 1 0 0
16. A Character Sketch of the Promised Messiah by Hazrat Maulvi Abdul Karim 1 8 0
17. The Teachings of the Promised Messiah, being selections from his own writings 1 0 0



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